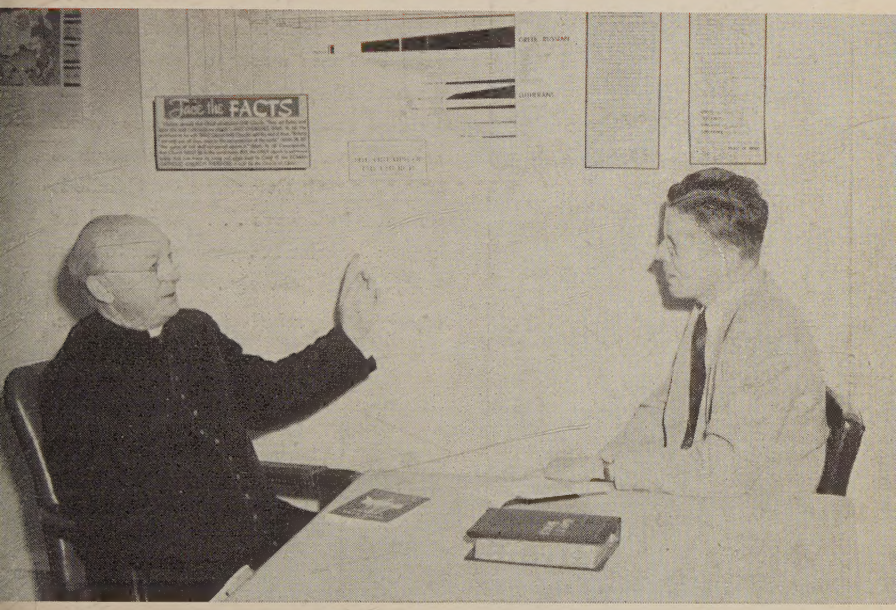
The Priest

Edited By Priests For Priests



Philadelphia's Msgr. JOHN J. DALY

With One of His 800 Catechumens (See page 711)

September, 1955

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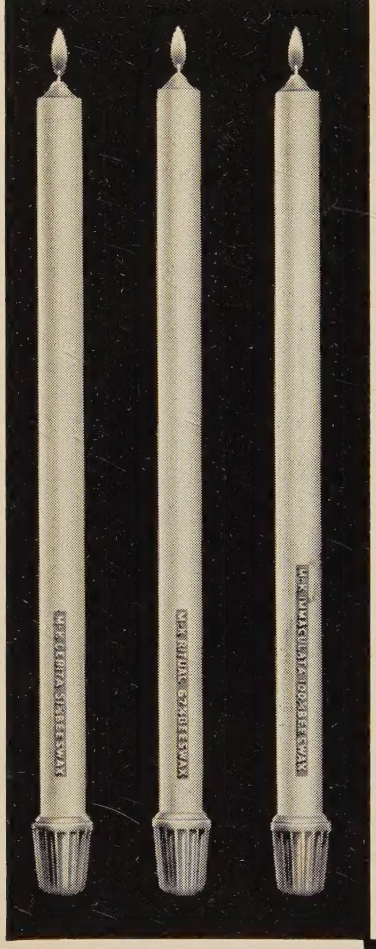

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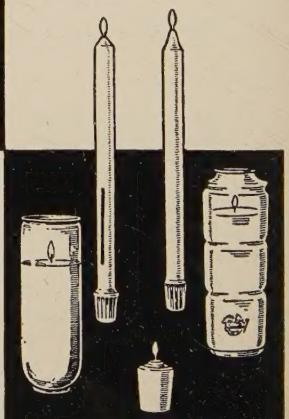

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Currente Calamo

Beware The Swindler

LAST October we warned our readers about a pious looking rascal calling himself John Sawyer and victimizing priests and religious. We even printed his picture with the item.

But now from a southern chancery we have received word that he is still operating — that, in fact, he made some good hauls during July, posing as a Knight of Columbus and working throughout the South and East. Latterly he has been going under the name "Sawey."

Now 75, Sawey poses as a very pious person. He can recite his prayerbook from memory. He has been a social worker, a U. S. O. man, church and charity worker, and claims membership in many religious societies. He capitalizes on all factors — age, appearance, piety and knowledge of religion — when passing worthless checks. He has been at the game since 1912. In one instance, he got the Bishop's secretary to introduce him at a local bank, where he cashed a worthless check.

Lately, he has been offering to buy the church some much needed material or furniture. Then, after

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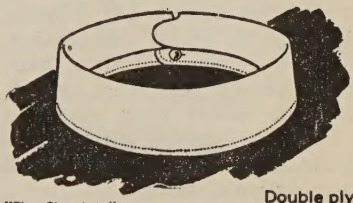

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gaining the confidence of the pastor, he usually asks the priest to co-sign a check ranging from $300 to as much as $2,500.

Recently he perpetrated a $750 swindle on a Spokane, Washington priest.

He is, as we said, 75 years old, 5' 5½" tall, weighs 147 pounds, medium build, ruddy complexion, blue eyes, medium brown hair, with a one-inch scar over his left eye. If he comes your way, call the F. B. I. For the good of his soul Mr. Sawey should be put out of temptation's way.

* * *

Because this man is reported to have written appeals to the Catholic Press and perhaps to Catholic individuals in this country, seeking money for what he calls his cause, NC-News believes you will be interested in a report from Israel.

This report says the newspapers there have printed the statement that "on suspicion of obtaining money by false pretense, Haim Leibovitz, of Jerusalem, was ordered detained for four days by the Jerusalem Magistrate, Mr. M. Haimovici. Leibovitz is alleged to have passed himself off as a Christian from South Africa and for the past ten years had been writing to Christians in South Africa, America and England, asking for help, saying that Christians here were being discriminated against."

THE PRIEST **SEPT. 1955** **VOL. 11, NO. 9**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

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A fund raising campaign with a minimum goal of $1,500,000 was undertaken to provide the youth of the City of Bridgeport with a new Catholic High School. Under the direction of CCS, the support of 6800 volunteer workers was enlisted and 40,101 prospects were visited during the house-to-house solicitation. Every one of the 32 parishes involved far exceeded its prescribed quota. Through the experienced counsel of CCS a total of **$4,042,546** was realized.

proposed ST. CHARLES GENERAL HOSPITAL

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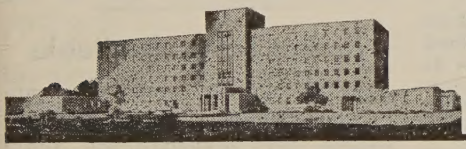

A growing need for a new Catholic hospital on eastern Long Island prompted a fund raising campaign for a minimum goal of $1,000,000. Community Counselling Service Inc., with its long record of achievement, planned, organized, instructed and coordinated the activities of workers in 32 various communities. As a result, the new 125-bed St. Charles hospital can begin its mission to heal with a total of **$1,042,238** in subscriptions.

CARDINAL'S JUBILEE CAMPAIGN

TORONTO, CANADA

On his Silver Anniversary, His Eminence, James Cardinal McGuigan, Archbishop of Toronto, inaugurated a crusade for new schools and more churches to keep pace with the rapid growth of his diocese. CCS was privileged to have conducted the campaign for a minimum

public goal of $3,000,000. Although the entire period of intensive solicitation lasted only seven weeks, 144 parishes and 18 missions were visited by 13,600 workers and a total of **$4,200,000** was subscribed to aid the Cardinal's efforts.

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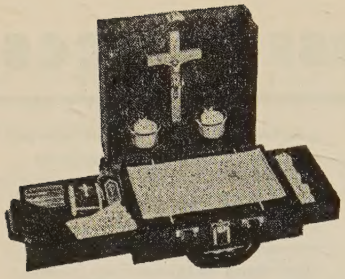

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Papal Honors

THE Holy Father has raised the following priests of the Archdiocese of Boston to the Domestic Prelacy:

Matthew P. Stapleton, Joseph A. Robinson, LeRoy V. Cooney, Timothy C. Gleason, Thomas A. Flynn, Bernard J. McNulty, William J. McCarthy, Guido L. Pallotta, Bennet J. O'Brien, Thomas F. Garrity.

The Rev. Francis J. Sexton has been raised to the rank of Papal Chamberlain.

* * *

The Rev. Thomas F. Little, priest of Brooklyn and executive secretary of the National Legion of Decency, has been made a Papal Chamberlain.

Radio Talks Available

AGAIN our annual radio announcement: We are able to supply 104 mimeographed radio talks, running 1-12 minutes, enough for a two-year program. A "taxa" is entailed, covering postage, stationery, and secretarial work. Write to Father Ginder, St. Joseph's Church, Pittsburgh 33, if you're interested.

Odds & Ends

HUMAN *Events* recalls that in 1950, Macmillan published *Worlds in Collision* describing "the day the sun stood still."

Associations of professors of science, enraged at Macmillan for publishing this noncomformist

Who's Afraid of Who?

Pastors find that when parents talk constructively to parents, children, teachers, and parents profit.

IT'S BEEN SAID that superiors are sometimes afraid of pastors, sisters are sometimes afraid of superiors, parents are sometimes afraid of sisters, but children are never afraid of any one.

What's to do about it? How bring children under better control, impart a greater sense of individual responsibility and respect for authority at home, at school, at church — *throughout life?* How get parents to realize their's is the big job and, more important, get them to do it?

Pastors have been looking for the answers to these questions for a long time — *and some have found them!*

They've found that when parents talk to parents, *not* criticially about pastors, superiors, sisters, school discipline and studies, but *for* and *with* all of these, the effect upon children is remarkable.

They've found that when successful parents tell indifferent parents how to win child cooperation, how to work with sisters, how to create better conditions in the home, indifferent parents listen and act.

The way these ancient difficulties are being moved toward solution is through the new, modern, parents-written letter, *"TODAY'S PARENTS,"* distributed six times a year with grade school report cards or at parent conferences.

Why not put this vital new force to work for you and your teachers? Pastors in 19 states did so during the 1954-55 school year. The cost is only thirty cents (.30c) a year per family. (Single subscriptions, one dollar per year). Place your order now for the 1955-56 school year, or, ask for free copies of "TODAY'S PARENTS" to see for yourself how this sparkling new medium can ease the tensions of pastor-parent-teacher relationships.

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book, theatened to boycott all Macmillan textbooks. Though the book was heading the Best Seller lists, Macmillan dropped it and Doubleday, a non-textbook house, took over publication.

* * *

It appears now that when Father Rudolf Goethe, a married Lutheran minister, was ordained priest, no pledge of celibacy was required —nor has it been demanded of the two other married Protestant ministers ordained so far. Their marriages all remain fully valid and no restriction of any kind is imposed upon the marriages.

The only provision is that should they lose their wives by death, they cannot remarry.

Father Goethe's wife, the former Countess Buelow von Dennewitz, who like her husband is a convert to the faith, has obtained a "canonical mission" enabling her to teach religion and assist her priest-husband with potential converts, according to Father Goethe.

* * *

Occasionally we receive an odd sort of a letter from a Rev. Doyle Mobrey of Sedalia, Missouri. He asks prayers and assures the reader of a constant remembrance in his own prayers. Then he winds up with a hint that he could use donations. One's first impression is that Mobrey is a bedfast priest, but then there is always something "fishy" about the letter.

After getting three or four of these letters, we got around to con-

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sulting a Sedalia priest, who tells us that this particular "Rev." is a fallen away convert. He was fully instructed, baptized, and confirmed some years ago, and worked at it quite a while, but then he began to get strange ideas. His pastor has tried to flag him down without success. He never finished high school.

It appears that he is not taken seriously in Sedalia. His father and possibly an uncle are preachers along the same line. But some day a parishioner may bring you one of his letters with a request for advice . . .

* * *

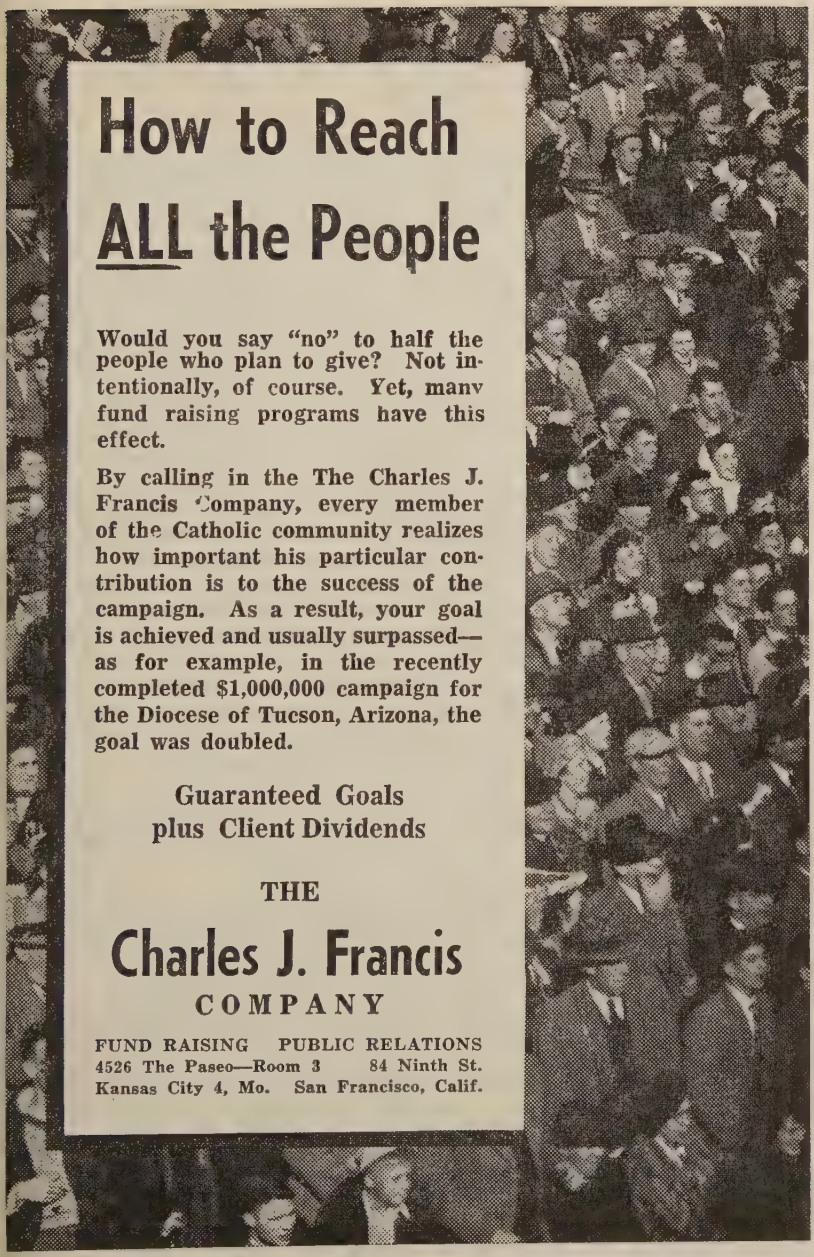
Mr. Dale Francis of the National Catholic Information Bureau has done a splendid job of revising Archbishop Noll's pamphlet on apostolate priests: "Did They Leave Or Were They Put Out?"

Dale has brought it up to date, with short biographies of all the current trouble-makers. It is remarkable how he is always able to maintain an attitude of charity and respect toward these unfortunates. While we would hardly recommend this title for general distribution, it surely will not disedify any of the laity who may chance to read it.

It is a nickel pamphlet, available from *Our Sunday Visitor, Inc.*

* * *

For training the altarboys, may we suggest a long-playing record of the responses and ceremonies at Low Mass, with a commentary and music. It's all done with great clarity and dignity. There are hymns by the Catholic University Chorus, with our old teacher, Conrad Bernier, at the organ. On the back of the jacket (if that's what you call it), the responses are spelled out



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phonetically so that the boy can follow the record with his eyes.

The priest or sister in charge, a boy's parents, or even the boy himself could make good use of this. It comes at $5.00 from Catholic Distributors, Inc., 901 Monroe St., Washington 17, D. C.

The same people also supply a multi-color 35 mm. film strip of the Mass, 35 frames, covering the server's movements and positions.

* * *

The London *Universe* reminds its readers that when the Holy Father in 1950 defined the dogma of Our Lady's Assumption, it was attacked as an innovation and an obstacle to Christian unity by the Anglican primates, the Archbishops of Canterbury and York.

A group of Leeds Catholics have since discovered that of pre-Reformation churches now in Anglican hands, 24 retain their dedication to the Assumption. The list was compiled from the official Anglican directory, *Crockford's*. It is not necessarily exhaustive, for the directory lists many churches with the comment "dedication unknown."

The Liberal Catholic Church

WE have had queries from the laity about a parson appearing on a TV panel dressed as a priest and calling himself a Liberal Catholic. He is always addressed as "Father." Apparently this is a distinct denomination on its way to recognition. But the garb and the name understandably cause confusion among the faithful.

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particular lane. Celibacy, and a certain bearing of authority that seems to be inseparable from the priesthood.

* * *

Which reminds us of a small shopkeeper along the boardwalk at Atlantic City. Out of the endless procession of people in every sort of informal dress, he could always spot the priests, and each got a cheery "Hi, Father!"

One of them got curious and moved closer for a question:

"How do you do it, Doc? How can you spot the priests?"

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The Death Of Religion

WE have always been suspicious of the optimistic journalism that describes the flourishing state of religion under persecution. It's hard to see how the Faith is helped by burning churches, converting schools, and shooting the clergy. Nevertheless, the dispatches seem to crowd one another in our Catholic papers describing packed churches behind the Iron Curtain, an underground resurgence of fervor, a demonstration in Kiev, etc. Indeed, one recent story seemed to

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think that the vandalism wrought by Peron's hoodlums was just the sort of tonic needed by the Church in Argentina. It "put long pants" on the faithful, according to this particular reporter.

Realism is not pessimism. With an eye on the infidel desert that was once the flourishing Church of North Africa, we read the matter-of-fact comment of two businessmen recently interviewed by *U. S. News and World Report* following their return from Russia. Here it is:

Q. Did you visit any churches?

A. Most of the churches are abandoned. Some of the ancient churches are being restored. A few churches are being used.

In Kiev we attended a church service at the Cathedral of St. Vladimir — it was well filled. It was the very high-church ceremony of the Greek Orthodox Church.

Q. Were there many young people in the church?

A. Not many. Having heard that it was only the older people who go to church, we were surprised to see as many as we did. There were perhaps 10 or 15 youngish men and women and maybe a dozen children out of about 300 people altogether.

Q. Did you see anything that looked like a marked religious revival?

A. No. During the war period there was revived interest, but our impression is that religion is on the decline. It has been maintained by the older people. The young people with whom we talked scoffed at religious belief. The influ-

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ence of the schools is anti-religious, and a teacher who was religious himself would not dare exert a religious influence on any of the pupils.

One reason people have reported a great interest in religion is that there are so few operating churches that they are not difficult to fill. A city like Kharkov may have only five or six operating churches, so it is not surprising that visitors may find them crowded.

Q. Then you don't see much chance that a religious revival will stir up the people and cause an uprising?

A. I think that religion is definitely on the way out.

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He chose Brazil, but it turned out that in Chile he would have received his inheritance in land on which uranium, gold, and silver had just been discovered. In Brazil he had to choose between receiving his inheritance in coffee or nuts. He chose nuts. The bottom fell out of the nut market, and coffee went up to 80c a pound. He lost everything.

He sold his watch for money to fly home. But the ticket-seller made him choose between New York and Los Angeles. He chose Los Angeles just as the New York plane taxied up. It was a super-duper job with red carpets and chic people and hostesses. The Los Angeles plane, a trimotor with a sway back, took a day to get off the ground. It was filled with crying children and tethered goats.

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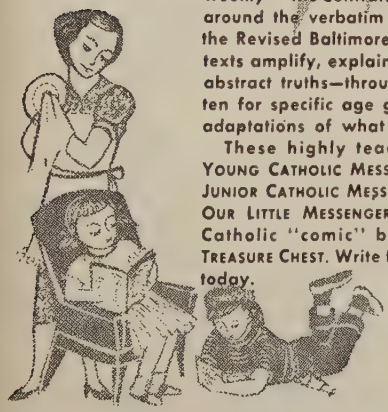

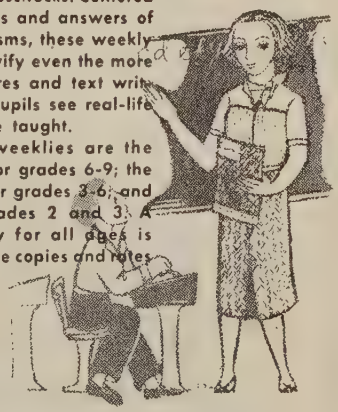

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off. Our man crawled up to the cockpit and said: "I'm the jinx on this ship. Let me out if you want to save your lives." The pilot agreed, but added: "On this airline, anybody who bails out must wear two 'chutes."

He jumped out of the plane, and spent a minute trying to make up his mind which ripcord to pull. Finally he chose the one on the left. Only the wire pulled loose. He pulled the other handle. The 'chute opened, but its shroud lines snapped. In desparation, the poor fellow cried out: "St. Francis, save me!"

A great hand reached down from heaven, seized the fellow by the wrist, and let him dangle in mid-air. Then a gentle but inquisitive voice asked: "St. Francis Xavier or St. Francis of Assisi?"

'Committee Of One'

DURING the convention of the Catholic Broadcasters Association in Pittsburgh this summer, we had lunch with Father Gales, who showed us two postcards he has had made up.

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The Priest

THE PRIEST SEPTEMBER, 1955 VOL. 11, NO. 9

Editorial Comment

Ten Years of the New Psalter

TEN years have passed since the Supreme Pontiff, Pope Pius XII, with the Motu proprio *In cotidianis precibus* (March 24, 1945), gave permission for the use of a new version of the Psalms in Latin in the recitation of the Breviary. This event made history in many ways, but principally in the practical attitude of the Church towards the Scriptures, and in the introduction of a version other than the Latin Vulgate in her official prayers. The initiative in this notable step rested entirely with the Holy Father, and will stand as further evidence of his deep concern for the promotion of sincere piety and devotion. The work had been entrusted a few years earlier to a commission made up of professors from the Pontifical Biblical Intitute at Rome. The point of view, however, from which the work was to be done was also determined by the Holy Father. He specified, on the one hand, that it should be drawn directly from the Hebrew original of the Psalms, with due consideration for valid criticism of that venerable text. On the other hand its objective was to make the daily recitation of the Psalms more intelligible, and thus more pleasurable and fruitful for the clergy in the recitation of their Office.

Two brief advertences to the nature and the qualities of this new Latin text were offered in THE PRIEST at the time of its first appearance (Vol. I, no. 9; Vol. II, no. 2). As was to be expected, so notable a departure from tradition met with a vast amount of comment and criticism. The Gallican Psalter had been in our ambient for something like fifteen centuries not only the accepted text, but the daily prayer book of the priesthood, the formulary that gave expression to our daily praise of God. In his Motu proprio that introduced the new version, the Holy Father had adequately justified it, yet comment and discussion has come in abundance from every

direction: from the biblical expert, the linguist, the daily reader; from Catholic and non-Catholic. Just recently Father A. Bea, S.J., who presided over the commission entrusted with the task, has summarized and evaluated this criticism, which now seems to have exhausted itself. (*Biblica* 36 (1955) 161 ff.) It will be of interest to review what the general reaction has been, as a presage, perhaps, of what the future of this text may be.

In passing it might be noted that a curious parallel exists between the character and the reception of this new Psalter and that of our Confraternity New Testament. Both originated with ecclesiastical authority, both owe their achievement to a group of competent scholars, both are based on principles that are peculiarly alike, both have an eminently practical objective; and at the same time the reaction to either has been impressively similar. This can be summarized in this way: little fault has been found with the soundness and accuracy of either; a wide variation of opinion, some of it in the nature of a lamentation, meets the linguistic dress of either effort. In this comparison, let us observe, there is no similarity in the difficulty of the task, or in its importance. The work on the Psalms raised many more textual questions, many more problems of interpretation, and faced a wider and more intransigent audience. Granting this, it can be concluded that the new Psalms have only experienced what any new version must experience, in almost any language, when it pretends to compete with one that has been so long in use that it has become almost a part of the reader's spiritual makeup. We have not, however, gone so far as to burn any new version, as has happened in not a few places to the Revised American Standard.

The Holy Father's Reason

A necessary premise in judging this new presentation of the Psalms in Latin, and in evaluating the criticism it has received, is the practical and spiritual motive that prompted Pius XII to bring it into existence. The Gallican Psalter, prepared by St. Jerome from the Greek Septuagint, and accepted into the Vulgate, is admittedly often inexact, obscure and unintelligible. The actual effect of this on the clergy, obliged to read through all the Psalms each week, was and is very disturbing. Many peruse them carelessly, many with little understanding of what they are reading; some even have had recourse to vernacular versions, and all have lost the spiritual fruits of their labor. Hence the Holy Father asked for a version scientifically thorough, though not for a work of science; for a version expressed in a Latin worthy of the subject, though not for a

work of literary art. He wanted only that priests in the recitation of the Divine Office find and be moved by the real message of the Holy Spirit to a true and genuine piety.

Father Bea calls attention to several results of this effort which will be a balance against any adverse criticism. The Holy Father manifested further confidence in the translation by extending its use, in October 1947, to all liturgical and extra-liturgical functions apart from the Mass. In the Breviary, the new text has been adopted by a great number of the clergy, and by practically all the diocesan priests ordained since 1945. Its acceptance by religious communities that recite the Office in common has been, for obvious reasons, rather slower. The older clergy also, again for reasons not difficult to see, have been hesitant; but here too the number using it is gratifying, as reported by the houses printing the Breviary. This survey will probably be confirmed by our experiences here in America. For some few the new version has meant nothing, but these must be decidedly few. Most of the priests with whom we have discussed the subject have some interest in it, at least enough to have induced them to do some reading in it. But opinion seems unanimous among those who have made a fair attempt to use this text in their Office that it is more intelligible, and that, though it differs in rhythm from the older text, it is by no means inferior to it.

A Revival Of Studies

Another benefit following upon the issuance of the new translation has been a great revival of studies in the Psalms, of new ventures in interpretation. This is true not only of more scholarly works, but especially of popular treatises. As an illustration, this new Psalter has been translated into many modern languages, a total of some forty such translations being known (six of them in English!). This has in turn led to the publication of many articles and commentaries. In this way the blessings resulting from the effort have obviously reached beyond the immediate ambitions of the Holy Father. We may hope that this is but the beginning of a new and fruitful attention to this important part of the Scriptures for both clergy and laity.

Another side of the picture is presented when we come to analyze the reception of the version by the critics. This aspect of the question naturally falls into two categories, that which might be called scientific, dealing with the scholarship of the work, and that which confines its attention to the Latinity.

Though practical in its purpose—a fact that must always be kept in view — the version has naturally intrigued the

biblical scholar, both Catholic and non-Catholic. Among this type of critic the reception has been very favorable. Those acquainted with the complexity of the task are the more appreciative of its results. An objection has been raised on the score that the new translation sets aside the text declared authentic by the Council of Trent. The answer to this had already been provided by Pius XII when, in the *Divino afflante Spiritu,* he drew a distinction between juridical and critical authenticity, and when, in the same encylcical, he had declared that no translation should be preferred to the original. What he had thus declared in principle he applied in practice by requesting the commission to go directly to the Hebrew for their version.

Others have felt that an equally good result might have been gained by having recourse to the Greek Septuagint as basis of the translation, since this is both older and better than the Gallican Psalter. But, granting that the Septuagint antedates the existing manuscripts of the Masoretic, or Hebrew text, its present form is still quite uncertain. The Hebrew manuscripts may be later, but it is now beyond question that they represent a text that is much earlier than the Septuagint. This has been established recently by the documents discovered at Qumran, where the Dead Sea scrolls were found. Still the value of the Septuagint was not lost, since it influenced most of the corrections the commission saw fit to make in the Hebrew text.

Too Much Conjecture?

From some of the less competent critics came the charge that the translators made too free a use of conjecture, and also that they were not above failures in exactness. By conjecture, in the field of textual criticism, is meant a prudent reconstruction when all normal aids for the determination of the original reading have failed. Father Bea claims, in reply, that the translators were, on the contrary, most cautious in this respect, admitting conjectures seldom and then only when they were compelled by good reasons. In this he is supported by the facts, as well as by the opinion of the more expert critics. Not all scholars would, perhaps, interpret each verse as the commission has done; but the translators can justify with sound argument all its interpretations.

Still, as was fully anticipated, there has been some opposition to the new Latin translation, arising principally from the standpoint of its language, its Latin style. There have been many who commented very favorably on the new text from this aspect, being inclined to praise its literary qualities. Many others have felt both strongly and intemperately

about it, but the divergence of their opinions is a preliminary indication of their value. For instance, there are those who charge the translators with deliberately abandoning the language proper to Christian literature in favor of a more classical or humanistic style; and there are others who describe the style of the new text as decadent.

It may be admitted that in a work of this nature, where the ambition is first of all to search out the precise meaning of the original and to express it in the clearest possible way, literary perfection becomes a secondary concern. Yet the defense of the version against such criticism as has been mentioned is not too difficult. In most instances the subjective character of the criticism is easily detected. It issues largely from a sense of disappointment at the disparagement of an old and beloved text, or from taste nourished by long and constant usage, or even from an intellectual prejudice. The general trend of this attitude is this: The new version departs too often from the ancient version when not necessary for sense or elegance.

A Cogent Reply

Father Bea's answer to all this is extremely cogent. It is based on two facts. The first has already been mentioned: the practical purpose of the effort, i.e., above all to provide a readily understandable Latin Psalter for the clergy. The second is correlative: the low state into which the comprehension of any Latin has fallen among the clergy. These two facts taken together determined the Latin vesture of the translation. In the words of Father Bea, "The translators have chosen a simple and clear Latin, familiar to a certain degree to the younger clergy, supplementing this, in matters of Jewish or Christian religion, with an ecclesiastical vocabulary." Independently of all questions of style, those who have been using the new Psalter must agree that this aim has been admirably achieved.

This is, in summary, a picture of the reception accorded the new Latin Psalter. We can, from our own experience of it, agree with Father Bea's conclusion that the "pastoral-practical" scope of the work, as intended by the Holy Father, has in great part been satisfied. The sober, scholarly criticism has raised some questions that will have to be given consideration; even the more sensitive criticism of its language, in which the least deviation is looked upon as a disturbance, may offer some worthy suggestions. The text has not reached its definitive form, and will not until the time comes for making it obligatory upon all who recite the Roman Breviary.

This prospect of a further revision of the text need not be

a deterrent to its adoption at present. The advantage of further amelioration is patent, but we need not fear that this will take place soon, or that it will greatly modify the existing text. From the start the Holy Father preferred that the new version "introduce itself," and this gradually. The wisdom of this plan can be appreciated, especially in the light of the criticism received by the text; and by the same token it would be unwise to create a new disturbance by seriously changing the translation just as many of us are becoming accustomed to its use.

The data accumulated in this summary builds itself up into an insistent recommendation of the use of the new Latin Psalter by all who recite the Divine Office. It is the wish of the Holy Father, it certainly means a better understanding of this section of the Scriptures, the text itself has much to attract the reader, the objections to it are for the most part negligible. Those who are still hesitant about making the change are depriving themselves of all these advantages, and they are cutting themselves off from an inestimable source of help to their spiritual, their priestly lives. The hazard of an unfamiliar rhythm, and even of a few strange terms, will be overridden in a matter of a few weeks. And then the voice of God, heard but faintly in the Gallican Psalter, and often enough confusedly, will begin to resound distinctly with that elevating grace which was the original motive for placing the Psalter daily in the hands of priests and religious. A new pleasure will be experienced in the recitation of the Breviary, a pleasure that is much more spiritual than emotional.— W. L. N.

A Liberal?

Springfield, Mo., Feb. 19—(AP)—A self-described former licensed minister, fired yesterday from a junior high school instructor's job for allegedly teaching atheistic beliefs, says he's "shocked by the stupidity of the thing."

"I was not teaching atheistic beliefs," said Leslie Hill, thirty-nine, a science teacher. "I was only answering normal questions that normal children ask and I was in no way breaking the law."

Willard J. Graff, superintendent of schools, in announcing Hill's discharge, said "There is no place in the public school system for an agnostic or an atheist."

Hill told newsmen his belief comes under "the general term of atheist," but that he considers himself a student of the Bible and believes in God "only as an imaginary being."

Our Older Parishioners

John J. Lennon — *Their number is growing*

THE pastor who looks out on his congregation on a Sunday morning may become suddenly conscious of the number of older people who comprise it. He may interpret this to mean that he is losing the young people. The fact is, he is gaining in the number of older people. A publication of the Federal Council of Churches lists several churches which had an average of approximately one-third of their members above the age of 60 but nearer two-fifths that were present on Sunday morning were in that age group.

Today, the number of people over 65 has quadrupled since 1900 whereas the general population has only doubled. The United States is becoming a country of older people. By 1980 it is estimated that the present 13,000,000 people over 65 will have increased to over 20,000,000.

This marked change in the population pattern has great significance. We priests must face the reality

1. that there are and will continue to be many more older people in the general population;

2. that older people appear now to outnumber each of the younger generations in the average congregation and will continue to do so increasingly.

What are our parishes doing for older people? This is a question that will become more and more important. I am afraid the honest answer is that our parishes have not given enough attention to the older parishioner. The accent has been upon youth and middle age. I am certainly not for a moment disparaging the needs of children and youth nor minimizing the burdens of parenthood and its sacred responsibility but I do believe that our aging parishioners can validly complain that their needs have been, to a considerable extent, neglected.

Too often, today, the word "old" has a bad connotation. It implies a certain attitude of hopelessness and pessimism toward old age instead of the proper Christian attitude of optimism. There is too common a feeling that these older people are "has-beens," are at the end of the road, that there is very little we can do for them beyond preparing them for the hour of death. But is old age to be a mere period of stagnation—simply a prelude to death? Are people, because they reach an arbitrary retirement age, to be consigned to the scrap heap? This is far out of line with the

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Church's traditional reverence and veneration for the aged. Moreover, such a reactionary concept applied to the workaday world would deprive the nation of an invaluable reservoir of talent and experience. Again, we should reflect on the fact that the attitude we have today toward the process of aging will have a definite bearing on our own harvest years.

The Dignity of Years

There is room in our society for a greater recognition of the usefulness, dignity and needs of older people to develop a proper respect and appreciation of them. Terms like "old fogies," "back numbers," "has-beens" should be discouraged. We are accustomed to defining old age in chronological terms, as number of years lived, but "aged" or "old" are relative terms. One need not look far to see how many elderly people in all walks of life still retain the physical and mental vigor necessary to hold responsible positions in our society—in fact, to occupy high offices in the government of Church and nation. Surely, there is no law, divine or human, against taking satisfaction in worthwhile work, in enjoying cultural pursuits and creative activities, just because one has white hair or is past 65. Indeed, older people and we too, as we reach later years, may very well find that they come closer to God through such useful and creative activities than by merely vegetating and morosely and cynically waiting for the tolling of the bell. There is a vast difference between just *getting* old and *growing* old gracefully.

What more can our parishes do for our older parishioners? Permit me to offer some suggestions:

1. That through our parish schools greater stress be placed on the Fourth Commandment "Honor thy Father and thy Mother" in order to deepen the filial responsibility on the part of our younger people. Many younger people, today, are faithfully and devotedly taking care of their old parents right within their own homes—but, unfortunately, many other older people are, today, in homes for the aging because their children have taken the easy way out and have simply turned them over to an institution.

2. That we priests encourage particularly our young people in friendly visiting of the aging in their own homes; also, in transporting the aging to and from church, escorting them to hospitals and clinics, taking them for drives, writing letters and reading to them, accompanying them to lectures, concerts, sports events and to other forms of recreational and cultural activities. There is no doubt that there are many lonely old people in our parishes who are waiting in vain for someone to pay them a call or to take them out.

3. That since it is a fact that there are many old people who have drifted away from the Church and have been without the Sacraments for many, many years there is a real missionary apostolate to be undertaken to bring them back to the faith of their fathers before they enter into eternity. Our parishes should encourage a greater activity on the part of the St. Vincent de Paul Society and of our women's organizations in rendering personal service to the aging, in visiting them in their own homes and in homes for the aging. Such visits may well result in bringing some of these older people back to the Church. They may pave the way by bringing the older person in touch with the priest so that he may give some very much needed spiritual counseling. Where the St. Vincent de Paul Society or other societies are non-existent or moribund, every effort should be made to establish them or to reactivate them.

4. That there be some provision for facilities for older people to come together in the parish hall and enjoy the companionship of their contemporaries. Some social events could be held for them—card parties, bazaars or bingo games; opportunity afforded for movies, lectures, television programs; materials provided so that they may engage in creative work, for example, in arts and crafts, in clay modeling and painting. The Paulist parish in New York City has an Elders Club of this kind. There are probably several others in the country, but they are all too few. We need many more.

5. That in sermons generally and in other public utterances, we priests include ideas, illustrations, and applications which have a vital relationship to these older people. Sermons might discuss such matters as problems of retirement, income, pastimes, creative hobbies, compelling interests, fewer friends, etc. In these sermons great stress could be placed upon the importance of patience and resignation to the will of God, of offering up, in union with the Passion of Christ, the suffering and pain, the adjustment to losses, to sorrows, to anxieties, to disability. The importance of prayer, for example, for conversions, vocations, world peace, reparation could be brought home; also emphasis might be given to the tremendous hope and consolation inherent in the great drama of the Resurrection.

Consideration In Building

6. That consideration for the older person guide us in plans for new churches. The elimination of high steps and slippery surfaces and the provision of such things as railings and ramps, ear phones, soft lighting, chairs for invalids, etc. ought to be borne in mind. The possibility of holding meetings in

the daylight hours rather than to subject older people to the hazards of darkness might be considered.

7. That the services of the older people be utilized for many activities around the Church. So frequently the tendency is to call upon the younger or middle-aged people, but the older people would be glad to help with things as addressing envelopes, folding letters, doing errands, visiting shut-ins, acting as ushers, etc. Indeed, there is no reason in the world why these older people cannot be asked to hold responsible positions as officers of the various sodalities and societies of the church.

8. That in church bulletins there be announcements of Golden Wedding anniversaries, of eventful birthdays, fiftieth anniversary of church membership, etc. One church, for example, holds an octogenarian dinner every year.

The above are some few suggestions of practical ways in which our parishes can more adequately provide for our older parishioners. Undoubtedly, many other suggestions will occur to the priestly reader. A solution must be found to this important social problem of our times. In keeping with the role of the Church in human affairs, Catholics, and we priests particularly, should be out in front as leaders in answering this very real challenge and in seizing upon this truly wonderful opportunity for service to those who are in their harvest years. Surely there will be abundant rewards for the priestly laborers who garner so rich a harvest from this fertile field of souls.

Jewish Animus

Sholem Asch, whose writings set forth belief in Jesus as a genuine Jewish prophet, though he denies that He is God incarnate; who praises Mary, though he holds that she bore three sons and a daughter, departed from America during the past year, said the "Jewish Times," amid dark hints of alleged violence against his person by the Orthodox Jews, because of his lifetime flirtation with Christian themes. The recent attempt on the part of Asch to prove that he had not departed from Jewry, by offering 250 pounds to the Tifereth Zvi Synagogue while in Tel Aviv, for purchase of an ALIYAH, the privilege of reading the Law during the Yom Kippur synagogue service, was rejected. Asch complained, while in Tel Aviv, that the howl against him comes largely from Jewish irreligious and atheistic intellectuals. Surely this is added reason for crying out with our Lord, "Father forgive them, they know not what they do."—David Goldstein in A.P.I. **Bulletin.**

An Eternal Priesthood–Its Advantages

Our difference in heaven from the laity

Winfrid Herbst, S.D.S.

ON the last page of the November, 1954, issue of THE PRIEST a reader poses a question. He writes: "Can anyone advise us on the advantages of an eternal priesthood? What priestly work will occupy us in heaven, without sacrifice, without sacraments? In a word, how will we be different in function or in state from the laity?"

Now, there are different degrees of happiness among the blessed. It is of faith that glory as well as grace admits of degrees. The Council of Florence defines that some of the blessed see God more perfectly than others, according to the measure of their merits.

St. Thomas says: "That intellect which has more of the light of glory will see God the more perfectly; and he will have a fuller participation of the light of glory who has more charity, because where there is greater charity, there is a more ardent desire . . . Hence, he who possesses the greater charity will see God more perfectly." (*S. Theol.*, Ia. q. 12, a. 6.)

In addition to the essential glory common to all the elect, although possessed by them in various degrees, some of them will possess an accidental glory, which is the joy caused by a created good. One of these accidental glories is the aureole, a word which signifies a small crown of gold. It is a special mark of success attached to those who have won outstanding victories over the world, the flesh, and the devil. According to St. Thomas there are three such aureoles: the aureole of the virgin, which marks heroic victory over the flesh; the aureole of the martyr, one who suffered death for the cause of Christ, or a wound in itself mortal, whether death followed from it or not, which marks heroic victory over the world; and the aureole of the doctor, one who lawfully and for a considerable time preached the doctrine of salvation, which marks heroic victory over the devil, the father of lies.

Among the aureoles may quite properly be enumerated the sacramental character, which remains in the good for their glory, inasmuch as it is an indelible sign of their fidelity. St. Thomas says: "Although external worship does not last after this life, yet its end remains. Consequently, after this life the character remains, both in the good as adding to their glory, and in the wicked as increasing their shame: just as the character of the military service remains in the soldiers after the victory, as the boast

of the conquerors, and the disgrace of the conquered." (IIIa, q. 63, a. 5, ad 3.)

So the sacramental character of the priesthood is also an aureole. The priest will be different from others in heaven. "Properly speaking," says St. Thomas, "the aureole is due. But even as from the joy in the essential reward, which is the aurea, there results a certain comeliness in the body, which is the glory of the body, so from the joy in the aureole there results a certain bodily comeliness: so that the aureole is chiefly in the mind, but by a kind of overflow it shines forth in the body." (*Suppl.* q. 96, a. 10.) See Herve, vol. 4, *De Paradiso*.

A Spiritual Seal

The sacramental character is not grace but is a separate effect produced in the soul by the three Sacraments of Baptism, Confirmation, and Holy Orders. It is a spiritual seal or stamp impressed on the soul by God to indicate the consecration of that soul to Him in some official capacity. Thus the sacramental character of Baptism makes one the holder of the *office* of a *follower* of Christ, Confirmation a *soldier* of Christ, Holy Orders a *minister* of Christ.

St. Thomas says: "In a sacramental character Christ's faithful have a share in His priesthood; in the sense that as Christ has the full power of a spiritual priesthood, so His faithful are likened to Him by sharing a certain spiritual power with regard to the Sacraments and to things pertaining to the divine worship. For this reason it is unbecoming that Christ should have a character: but His priesthood is compared to a character, as that which is complete and perfect is compared to some participation of itself. Now Christ's priesthood is eternal, according to Ps. cix. 4: 'Thou art a priest for ever, according to the order of Melchisedech.' Consequently, every sanctification wrought by His priesthood, is perpetual, enduring as long as the thing sanctified endures. This is clear even in inanimate things; for the consecration of a church or an altar lasts for ever unless they be destroyed. Since, therefore, the subject of a character is the soul as to its intellective part, where faith resides, as stated above; it is clear that, the intellect being perpetual and incorruptible, a character cannot be blotted out from the soul." (IIIa, q. 63, a. 5.)

Christ continues His priesthood in heaven, but without the need of any active offering or immolation of Himself. His presence in heaven as the accepted and risen Victim is sufficient to constitute His eternal priesthood. "Because it is not into a Holy Place made by human hands, a mere type of the genuine, that Christ has entered, but into heaven itself, where He now presents Himself in the

presence of God on our behalf." (Heb. 9:24.) Or, as St. Gregory the Great says: "For His intercession consists in this that he perpetually exhibits himself before the eternal Father in the humanity which He had assumed for our salvation: and as long as He ceases not to offer Himself, He opens the way for our reception into eternal life." The Preface of the Mass tells us that the Savior "by dying destroyed our death and won back life by His rising."

Made One With Christ

St. Thomas says that priests partake of the priesthood of our Divine Lord, that they are configured or conformed to Him. He means that the priesthood of Jesus Christ being the one, only, perpetual, and universal priesthood, all priests consecrated under the New Law are made one with Him and share in His own priesthood. There is only one priesthood, only one Sacrifice that has for ever redeemed the world. As the Council of Trent teaches: "In this Divine Sacrifice which takes place at Mass, the same Christ is present and is immolated in an unbloody manner, who once on the cross offered Himself in a bloody manner. For the victim is one and the same, now offering through the ministry of priests, who then offered Himself on the cross; only the manner of offering is different." (Sess. 22, Cap. 2.)

The laity have a kind of "priesthood" and the sacramental character of Baptism and Confirmation. But they are not priests, as the Pope pointed out in his address on Nov. 2, 1954, when he condemned the idea that everybody present actually offers the sacrifice of the Mass in the sense that there is a priesthood of the laity with this power. He said about the "priesthood" of the faithful: "On the other hand, it should not be denied or called in question that the faithful have a kind of 'priesthood,' and one may not depreciate or minimize it. For the Prince of the Apostles, in his First Letter, addressing the faithful, uses these words: 'You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people' (I Pet. 2:9); and just before this, he asserts that the faithful possess 'a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ' (Ibid. 2:5). But whatever is the full meaning of this honorable title and claim, it must be firmly held that the 'priesthood' common to all the faithful, high and reserved as it is, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the Sacrifice of Christ Himself, since he bears the Person of Christ, the Supreme High Priest."

The priesthood of Christ is eternal. Christ, a Priest forever,

has ascended into heaven and, sitting at the right hand of God in all His sacerdotal glory, through the instrumentality of His Church offers to His Father to the end of time the Sacrifice of the Mass, which is one and the same with that of the cross. After the end of the world our Supreme High Priest, together with the members of His Mystical Body, will offer an eternal sacrifice of praise and adoration to the Father, in which, though that will not be a sacrifice properly so called, the one Sacrifice of the cross will be continued and consummated forever and forever. (Cf. Herve, vol. 2, p. 577.) "Because He continues forever, has an imperishable priesthood." (Heb. 7:24.)

Since priests participate in the priesthood of Christ on earth, share His own priesthood, they shall through the sacramental character share in His priesthood in heaven. As Cardinal Manning says in *The Eternal Priesthood,* "The three Sacraments which impress a character create and constitute each severally a special relation of the soul to God: Baptism that of sons, Confirmation that of soldiers, Orders that of priests; and these three spiritual relations once constituted are eternal, and therefore indelible. Whether in the light of glory or in outer darkness, we shall be sons, soldiers, and priests, accepted or cast out eternally."

It is in this way, then, that priests will be different from the laity in heaven. Such are the advantages of an eternal priesthood, in addition to the greater degree of glory they may possess because of their consecrated and apostolic lives here on earth. That, at least, is the way I look at it; and I have tried to explain the matter to myself with a bit of solid theology. Others, no doubt, have gone deeper into this matter, and I would certainly be interested in their findings.

If because of the sacramental character those who have been baptized and those who have been confirmed will participate in the divine light shining on the human brow of Christ in heaven, then how much more will priests participate in that divine light radiating from the Person of Jesus Christ, Supreme and Eternal Priest!

But when all is said, it still remains true that in heaven we shall meet with so many surprises that we might even say things there will be *realiter totaliter aliter.* As we read in Holy Writ: "Eye has not seen or ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him" (I Cor. 2:9).

All things, in so far as they have being, are like to God, Who is being in the first and highest manner.—**St. Thomas Aquinas.**

The Story of 800 Catechumens

How one pastor does it

Rt. Rev. John J. Daly

IN America today you can buy anything through the mail—from Farmall tractors to paper clips to handkerchiefs to season tickets to Notre Dame football games. The mail-order business has boomed at least two companies into financial empires, and mail-order advertising is a thriving enterprise.

Here in the Most Blessed Sacrament Parish in Philadelphia, we have hit on an idea that has produced phenomenal results in less than three years. To attain such a spectacular record, we borrowed ideas freely and effectively.

We took the seeds from Leon Trotsky's famous statement: "The most powerful means of propagating Communism is the small pocket pamphlet." If it worked for the Reds, it would certainly work for Christ.

We subscribed to the theory that one out of every 100 pieces of advertising brings results. That way the 99 No's don't upset our drive, as long as we keep getting the one Yes.

In short, we decided to "plant" pamphlets.

We bought a hundred thousand pamphlets from the Capuchin Fathers of the Catholic Information Society, 214 W. 31st Street, New York City. The pamphlets were divided into 12 groups—each on a different topic of the Catholic faith.

None of the pamphlets was much longer than 2,800 words —just a little longer than the article you're reading now. And the pamphlets followed the swift tempo of present day living — everything short and to the point.

After a couple of false starts, we found the best method to get our organization — called the Catholic Pamphlet Planting Society — rolling. The key to the society was the Catholic layman. He's not a professional Catholic, and outsiders won't look upon him as having a "vested interest" in the Church. And even more practical, there's "more of him"—over 32 million laymen, but only 47,000 priests in this country.

Now the Catholic layman is always eager to help. But you have to ask him. You have to outline a definite program for him to follow. And once the program starts showing results, the layman will get in there and pitch harder. It's the old principle: the individual likes to play with a team he knows is a winner.

Our plan turned out to be a winner almost immediately. Here's how we use pamphlets, laymen, and the postman in our parish to win thousands of converts.

Every Sunday our ushers hand one or more pamphlets to

each adult after the Communion of the Mass. The adults know they are expected to read the pamphlet on Sunday, thus solidifying their own knowledge of God's laws, and then "plant" it on Monday.

On Monday, our parishioners will leave their pamphlets in trolleys, buses, 'phone booths, restaurants, lobbies, waiting rooms — anywhere you would expect the public to gather.

Each of these special instruction pamphlets has a postpaid card attached and addressed to our parish house. If you want, you can have the cards addressed to the Catholic Information Society in New York (address above), which really developed the idea and prints the pamphlets.

Then when someone picks up the book, reads it and develops interest, he usually fills out the postcard and mails it. We average one card returned for every hundred planted. Once we get the card, we reply with a form letter to make sure the party really signed the card and we are not the victim of a practical joker. The next move — after satisfying ourselves he is interested—is to mail out the Number One instructions, with an attached set of questions for him to answer.

When the prospective Catholic returns the first set of questions, we ship out the Number Two instructions with a new set of questions. We mark the old tests like a teacher, making the necessary corrections before returning them. We give each test an average.

This procedure is completed seven times before the course comes to an end. Then we mail the prospective convert a diploma and the results of his last test. It's up to him to go to his nearest parish for any supplemental instructions that he may feel are necessary. But it's a safe bet that he'll go, after taking the time to fill out seven different tests, a total of 28 pages.

Right now, we have about 800 persons under instructions.

Help Is Needed

Of course, the enterprise calls for a filing system and some extra help. But you'll find these so-called roadblocks extremely easy to overcome. We did it with one talk. One Sunday we sent out a call for volunteers, and seven women came forward immediately. Their task is not difficult and they seem to like the work. We file the received postcards, and then we have a second file stating the dates we mail the seven instructions and tests.

These girls fill out cards for new enrollees and check the cards each time a new set of instructions is mailed. We call it a "progress card."

The original postcard, as well as the confirmation letter, is kept in a separate file and giv-

en an index number. That number is also marked on the progress card as a sort of cross reference. Anyone of you who has ever used a library will be able to set up the reference cabinet in a few minutes.

Now, while reading this article, you may wonder how this work is financed and how much it will cost. In the two and a half years we have been engaged in this delightful work, we have received a total of $11.00—ten from one man and $1.00 from another. All is free to the people.

The cost of each full set of instructions, with their seven tests, is $1.25—which we pay. The pamphlets cost about two cents each. I have a parish of nearly 4,000 families, and the Pamphlet Planting Society runs us about $100 a week. So if you have a parish of 2,000 families, your bill in proportion would be about $50 weekly. A 1,000-family parish should expect to pay $25 a week.

A Special Collection

If you may not use parochial funds, a single collection should certainly bring in enough money to finance the venture for almost a year. Archbishop John F. O'Hara has graciously permitted me the use of our parish funds for this project.

Believe me, Fathers, it is marvelous to see the cards on top of our mail every morning. The only days we don't receive cards, in fact, is on Sunday or other holidays, when mail isn't delivered. We have received as many as 11 cards in one day. Can you think of an easier way of getting persons interested in our holy Religion?

I might add that we also send follow-up letters to persons who request no additional information after mailing that first test. With all those "fish" in the sea, each one of us is bound to get his share with a little added casting.

It's worked in one parish. And it's neither expensive nor is it hard work. The planting is easy. Laymen can do it without causing themselves undue embarrassment. And they're thrilled with the results.

I don't think I've experienced such an elated feeling in my life as the first day I got eleven cards in the mail — and later learned that all eleven had become members of the Church, simply because of the pamphlet planters!

(The picture on the cover shows the writer giving supplementary instructions to James A. Mulliken. James, an Episcopalian, picked up one of our pamphlets. He mailed the post card and took the seven instructions. He was received into the Church and now plants 15 pamphlets a day. His wife and children are Lutherans. He is praying for their conversion. He belongs to our parish.)

Mary and the Russians

Andrei Ouroussoff, S.J.

Strange things are happening . . .

POPE PIUS XII's proclamation of the year 1954 as a Marian Year focused our attention on a special message which Our Lady gave us for our present times.

We mean the Message of Our Lady at Fatima in 1917. The substance of the message is that Christians must return to the practice of their faith, through penance and prayers, and this will obtain peace for the world and the return of God to Russia.

Why did Our Lady show this special concern for Russia?

Why, notwithstanding all the evil which Communism brought to the poor country of Russia, did Our Lady seem to have a particular predilection for the Russian people?

We think there is an answer to this. It might reside in a particular fact which is not always well known in the West, but which over the entire history of the Russian people has always represented one of the major features of Russian life. This fact is described as follows in the message of the Holy Father, Pope Pius XII, to the people of Russia broadcast in 1952.

After having stated that notwithstanding the Communist persecution in Russia, ". . . We know that there are very many among you who still preserve their Christian faith within the innermost sanctuary of their consciences," the Pope added, "We know furthermore — and this knowledge has filled our heart with hope and with deepest comfort — that you love and honor the Virgin Mother of God with ardent affection and that you venerate her sacred images. It is known that in the Kremlin itself there was constructed a church — today unfortunately no longer being used for divine worship — dedicated to Our Lady assumed into heaven; and this is a most clear testimony of the affectionate devotion which forebearers and you have for the beloved Mother of God."

This is the marvelous fact we are speaking about: this unfailing, filial devotion to Our Lady, evidenced by the entire course of Russian history.

If you look at Russia before the revolution you will see everywhere, in the villages and in the cities, hundreds and hundreds of churches, many of them dedicated to the Mother of God. There was no house, not the remotest place where Russians were living, that was without an image of Our Lady. Or let us look at the Russian religious calendar or any religious publication where the feasts of Our

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Lady are indicated: you would be amazed to find out that the Russians have in all nearly 510 feasts of the Blessed Mother of God. Some are local, some are the usual great feasts of the whole Christian world.

Our Lord Always Paired With Mary

All the titles under which these feasts are celebrated are most beautiful, theologically true, and they have a deeply Christian meaning. Our Lady of Kazan, Our Lady of Vladimir, Our Lady of Iviron, are already known in the Western world, and they all contain wonderful stories of kindness and love of Our Lady. Some other titles speak for themselves, for instance, "Help of Sinners" (March 7), with the meaning in the Russian original of kindness and forgiveness. Or, "Joy of the Suffering" (October 24), a feast which is celebrated in twelve different cities of Russia and has twelve different icons; on the same date, "Consolation of the Suffering." Other titles are: "Softening of the Heart of Sinners," "Life-giving Spring," "Wisdom of God," and many others. After the principal feasts of Our Lord in the Russian calendar according to the old Byzantine tradition, there follows a special feast of Our Lady when Mary is honored because she took part in the event in the life of Christ commemorated on the preceding day.

Besides the feasts, all the liturgical life of the Russian people is really "infiltrated" by the presence of Our Lady. Practically any prayer, any litany, any part of any religious service ends with an invocation to the Mother of God. For instance, in the everyday Liturgy, most of the prayers end in the following way: "Let us commemorate our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, and recommend ourselves, one another, and our whole life to Christ our God."

The importance given to Mary is so great that during this same Liturgy the first prayer sung aloud by the priest and the people immediately after the consecration of the Sacred Species, is a hymn to Our Lady. In the everyday Mass this hymn is really beautiful and praises the Purity and Greatness of the Immaculate Mother of God.

Exterior Devotion

"It is indeed proper to bless thee, Mother of God, the eternally blessed and completely sinless one and the Mother of our God. Higher in honor than the Cherubim and incomparably more glorious than the Seraphim, who without harm to thy virginity didst give birth to the Word of God: thee we extol, true Mother of God."

The exterior devotion to Our

Lady is especially emphasized among the Russian people through the devotion to her images or, as we call them, "icons." For a Russian, any image or representation of Our Lord, Our Lady, or the Saints, has deep meaning and great value. For example, you will never see a Russian throw away the smallest piece of paper where a religious subject is presented, as we see done in the West. For a Russian, a holy picture, especially of Our Lord and Our Lady, has the same meaning as a picture of his mother and father has for the average human being.

Usually Russian icons were painted on specially prepared wood with great respect and prayer. They follow the rules of painting set down by old Byzantine tradition. The painter tries always to give a theological meaning to every line of the figure he is drawing. There is, for example, a case of a painter trained in the Godless Soviet school, who made a special study of icon-painting with the idea of adopting the icon style to modern art. But the study of icons became for him like the reading of the Gospel. When he tried to find out the reason for the iconographs' manner of painting he found his faith again. In Russian iconography there is a certain peculiarity: although they follow the style of Byzantine tradition with its abstraction from anything too earthly and human, there is in Russian icons a softness of touch and charm which make them particularly attractive. One would say that this manner of painting reflects the main traits of the Russian character — a deep sense of humanity, friendliness, and warm social charm.

Icons were kept in families or in churches for generations. They represented God's blessing on important moments in the life of a Russian family. During the Soviet regime when it was forbidden to keep icons, when holy pictures were destroyed and profaned, clear signs appeared that Our Lord loved the attachment of the Russian people to their icons. Through 37 dreadful years of Soviet persecution, a certain phenomenon occurred more and more frequently in different parts of Russia, a phenomenon which we are still not able to verify in detail but which brings with it clear signs that these are not cases of a purely natural order. We call it the "renovation of the icons."

The Renovation of the Icons

Sometimes in a church or in a private home, an old icon will either suddenly, in a matter of hours or days, become completely new and shining, by itself. Sometimes this renovation will remain for a certain period of time and disappear, sometimes it will stay for good. There were cases when the renovation of the icon was accompanied by

shining light, coming from the holy images.

Not infrequently in the past the Soviet press has attacked this phenomenon as a fake, but still did not succeed in stopping its recurrence. Recently the Soviet Regime showed new concern about it.

After 37 years of religious intolerance the Soviet press is showing evidence of nervousness in the face of this phenomenon of the "renovation of icons." On February 20, 1954, for instance, in the "Komsomolskaya Pravda," the official newspaper for Communist youth, there appeared a long article on miracles, apparitions, and especially the renovation of icons. The author attempted to joke about it and at the same time bitterly complained about the seeming existence of this phenomenon. If the Soviet press felt the need of scolding its youth, brought up in the Soviet system, for believing in religious phenomena and miracles, it means that those miracles happened.

Probably this devotion and attachment of Russia to their beloved Mother of God is the reason why Our Lord, through the message of Our Lady at Fatima, promised to restore to the Russian people better days and the Love of God.

In Russia under the Soviet regime, hundreds of thousands of people of every religious faith died because of their attachment to God. Really Russia is now flooded with the blood of the faithful which cries to Heaven. Evidently Our Lady, in her kindness, cannot look upon this suffering humanity with indifference. And notwithstanding all the strength of Communism, Our Lady is still stronger.

The attachment of the Russian people to Mary, the blood of martyrs and the prayers of the Christian world, will bring to Russia and to the world those better days promised by Our Lady at Fatima.

Vocation Statistics

The results of a survey of students entering religious life in the Archdiocese of Philadelphia from October, 1953, to October, 1954, which were published in the March 18 issue of "The Catholic Standard and Times," the archdiocesan newspaper, show that there were 502 vocations from schools in the Archdiocese that year (487 from Catholic schools and 15 from public schools). Of the 487 from Catholic schools, 45 (27 boys and 18 girls) were from colleges; 395 (158 boys and 237 girls), from high schools, and 47 (38 boys and 9 girls), from elementary schools. Of the 15 vocations from the public high schools, 7 were boys and 8 were girls.—Catholic Educational Review.

The Gospel and the Code

Charles Connors, C.S.Sp.

The one spells out the other

"THE Catholic Church, by a thick tissue of legalistic formularies, has obscured the spirit of Christ's gospel and, by a heavy burden of commands and threats, has substituted fear in place of His simple creed of love."

By now we ought to be inured to this charge, even though lately it is being repeated with increasing frequency. Our basic answer, of course, is that the Church is Christ, it cannot depart from His doctrine, that even in disciplinary matters it cannot go contrary to His laws.

But, in moments of impatient annoyance with pre-nuptial form M3X, or the complexities of the new Eucharistic fast dispensation, or the problem of whether whale meat may be eaten on Friday, we might be tempted to concede that perhaps such charges have a basis in fact, that the Church over the centuries has gradually slipped into a legalistic quagmire, and that the only way it can return to the pristine evangelical path is to jettison a lot of its regulations.

The man who begins to think seriously along such lines is courting disaster not merely for himself but for the cause of Christ. The most effective way of destroying the influence of the Gospel is to resist or even merely ignore the need of precise and detailed regulations concerning the application of its principles.

Just as the teachings of the Gospel are meant to be believed, the laws enunciated therein are meant to be lived, lived by flesh and blood beings existing in definite circumstances of time and place, by humans subjected, as a result of original sin, to obscurity of intellect and weakness of will. Just as the Gospel's teachings, in order to be correctly understood, must be clarified and made concise, so its laws, to be made practicable, must be reduced to definite and precise details. If such reduction, since its consequences are frequently distasteful to human nature, were left entirely to each individual, the commands of Christ would become mere pleasant aphorisms like those of Confucius, convenient quotations for the dedication page of a book or sprightly summaries for concluding an awkward paragraph.

It is the Church's function to make Christ's laws practicable. This it does by its own laws, which are either a simple promulgation of divine law, or a precise statement of the same, or a form of enforcing it, whether by implementation (as

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the term goes in Washington these days) or by sanction.

Hence the Code of Canon Law can be said to be the Gospel spelled out, a guarantee that the Gospel can and will be lived.

"Beware!"

The evangelical admonition "Beware of false prophets" is heartily approved by everyone, even by non-Christians. But trouble starts when an attempt is made to determine who are the "false" prophets; or even, today, just how to "beware" of them, for some (even Catholics, *proh dolor!*) would argue that we ought to listen to and read the works of "prophets" who are recognized to be in error. If this warning of Christ were made no more definite, lest it be shrouded in legalistic formulas, it is useless; Christ might as well have saved His breath. Fortunately the Church, which has the task of reducing all of His warnings to practice, has no hesitation in pointing out the "false prophets" and in making the "beware" effective. So it legislates in Canon 1324:

> It is not enough to avoid heretical depravity but it is also necessary diligently to shun those errors which more or less approach it; hence all must observe as well the constitutions and decrees in which depraved opinions of this sort are proscribed and forbidden by the Holy See.

Because the errors aren't always—in fact, not usually—apparent, there is need for constant vigilence, all part of the duty of continually crying: "Beware!" This need is supplied in Canon 1384, par. 1:

> The Church has the right to forbid the faithful to publish books which it has not first examined; and, for a just cause, to prohibit books no matter by whom they have been published.

Since he that is not with Christ is against Him, the Code, by means of the penalties contained in Canons 2317 and 2318, offers some additional incentives to pluck out one's right eye or to cut off one's right hand rather than abandon Christ for a false prophet and thus allow the whole body to go to hell.

No Procrastination

It should be evident to all, including those who profess the Gospel's "simple creed of love," (even if they look upon the Eucharist as only a "memorial service") that our divine Saviour's instruction to His disciples to do what He had done—"Do this in commemoration of Me"—contains an implicit command to all of His followers to participate regularly in this social, this group action. Only the most naive would think that large numbers of men, prone as they are to procrastination, would faithfully execute this command without further explicit direction. The Church is

not so naive; it simplifies matters by legislating "Festis de praecepto diebus Missa audienda est." (Canon 1248)

Our Lord's words to Nicodemus: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" are translated into the succinct legal phrase of Canon 770: "Infantes quamprimum baptizentur." Hardly a case of "obscuring" the message of the Gospel. Rather, a pinpoint application of its contents. Additional legislation emphasizes the Church's anxiety in this respect, considering, as it does, every conceivable case: adults, the dying, fetuses, monsters—whatever can rightly be called "a man."

Furthermore, to see that this is carried out properly certain individuals (pastors) are charged with the duty of administering this saving sacrament. Though to many it may seem that only the right to do so (and to claim the stole fees) is considered, the obligation is what is imposed; this necessarily carries with it the right. Others may be given the right; but always someone has the obligation. If Mrs. Brown asks a seminary professor to baptize her child next Sunday he is perfectly free to say: "Sorry, I have a golf date." Not so Mrs. Brown's pastor, unless he makes sure some priest is on hand to carry out her request. Those words of Christ to Nicodemus are too urgent to leave their execution to mere whim. By means of a "legalistic formulary" the Church makes someone responsible for their execution.

Myriad Marriage Laws

Those who profess the "spirit of love only" theory of the Gospel seem to get even more vague than usual when, strangely, they are faced with Christ's remarks anent one form of human love. The passages quoting Him to the effect that husband and wife become two in one flesh, and that whatsoever God hath joined together no man can put asunder, are usually disregarded by them both as to spirit and letter.

But since the Church can't disregard any part of divine revelation but must make it painstakingly clear, it very matter-of-factly clarifies the "two in one flesh" idea in Canon 1081, par. 2:

> "Matrimonial consent is an act of the will by which both parties give and accept the perpetual and exclusive right over one another's body relative to acts which are of themselves apt for the generation of offspring. . .

And the "no man" is taken quite literally:

> A valid sacramental and consummated marriage can be dissolved by no human power and for no cause, except death. (Canon 1118)

It is perhaps to the Church's minute legislation dealing with

marriage in its various aspects that most objections are made. But a sincere and impartial examination of it, whether of the part concerned with the prenuptial investigation, with the circumstances of its celebration, or with the myriad regulations of processes to determine the validity of a contested marriage bond, reveals the motive of every line of it to be to preserve the sanctity of marriage as Christ established it. He made all marriages of Christians a sacrament, binding for life; the Church labors to have each correspond to that ideal.

Punishment and Protection

What is possibly offered most frequently as evidence that the Church has harshly distorted the substance of Christ's message to mankind is the number and severity of the punishments imposed on its members for serious violation of certain of its laws. Some recent cases of notorious excommunication incurred by Catholics in the public eye (some press reports referred to them as "devout" Catholics!) have increased the volume and sharpened the tone of this chorus of criticism. The very existence of such a thing as excommunication seems to those who dwell only in the realm of sweetness and light to be a complete departure from the way of Him Who said: "Come to Me, all you who labor and are burdened . . . I am come that they may have life, and have it more abundantly . . . This is My command, that you love one another."

But the same Person spoke of everlasting fire, of gnashing of teeth, of exclusion from His kingdom, to provide sinners with further motivation to come to Him, to accept the more abundant life, to love one another.

The primary purpose of most of the Church's penalties, indeed of all of its excommunications, is to provide an offender with an additional motive for reformation.

An excommunication is a medicinal punishment; and when it has achieved its purpose—the repentance of the delinquent—absolution from it is demanded by justice, not charity. (Canon 2248, par. 2) Hence the ultimate aim of this form of punishment, far from being an implacable desire to drive souls from Christ, is a drastic attempt to call them back to the one true fold.

It is the first duty of the shepherds, of course, to protect the flock, even if it means openly and rigorously taking action against those who, by their contumacious malice, have changed themselves into wolves. Yet such action is taken only as the last in a series of steps which seeks first of all the emendation of the culprit—warning, correction, command, surveillance. (Canon 2306) Even when all these have failed and punishment is actually im-

posed, public chastisement is usually long in coming. But when the common good demands that all know who is to be avoided, there can be no hesitation in pointing out those who would devour the whole flock.

How closely this procedure follows the instructions given to His Apostles by Christ, as set forth in St. Matthew's Gospel, chapter 18:

> If thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more; . . . and if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican.

(Incidentally, it is immediately after this Christ confers the power of binding and loosing, seeming to connect the exercise of this power more closely with warnings, corrections, excommunications, etc., than with the sacrament of penance.)

Always, of course, the gate is left open for the erring sheep to abandon his wolf-like role and come back where he belongs. In any case, it is made abundantly clear on which side of the fence is to be found the true fold, the one which acknowledges the rule of the Good Shepherd.

"Religion Is Precise"

Men become very definite about the things they consider worthwhile; indifference to a subject results in lack of concern about details. It was Croce who wrote: "Religion is precise; religiosity is vague." In the old dispensation God Himself laid down very exact specifications to be observed by the Jews in His service. Since Christ intended His Church to be universal, faced with problems that change with time and place, He left it to the authority to determine exactly the matters which He left undetermined, the authority necessary to carry on His mission effectively.

Those who think they can simplify matters by saying: "All we need to do is to be guided by the spirit of Jesus" are letting themselves in for bushels of complications. What is that "spirit"? How are we "guided" by it? Those who expect to lead a Christian life merely by following that one principle without any authoritative explanation, amplification and direction, inevitably end up by guiding themselves according to their own spirit, much as they may protest that it is that of Jesus.

So often those who maintain that to live rightly we need merely adopt Christ's simple creed of love as found in the Gospels, there being no necessity for church, dogmas, or au-

thorized teachers, overlook one brief verse found in those same Gospels: "If you love Me, keep My commandments."

Whoever judges that somewhere along the line the Catholic Church has buried the evangelical doctrine in an overgrowth of canon law is guilty not so much of failing to understand the Code; rather, he doesn't understand the Gospels nor the nature of the human beings who are to live by them.

Lay Apostles in Your Parish

Find out how many there are, what they are capable of doing, where they may be effectively employed. Rely on the members of Catholic Action, whose four branches We ardently desire to be found in every parish; marshall along with it other types of organizations, without neglecting those who do not like to be members of organizations, but who can render precious service to the pastor who knows how to use them in individual projects or in additional works of zeal.

Once auxiliaries have been found and known, they must be trained. And here it is necessary to observe that the time spent in preparing collaborators is not lost. Those who will help you in the apostolate cannot be considered as a "burden," unless, perhaps, one may wish to compare them to the weight of wings which facilitate rather than hinder movement. Of course, their "human" formation is not to be neglected, all the more since a complete development of natural gifts, far from being actually opposed to the heroism of virtue, makes apostolic action easier as well as more effective.

You will have particular care for the "intellectual" formation of your collaborators, seeing to it especially that they have clear ideas as a result of a truly profound knowledge of religion. You well know how great a need there is today of those who know how to speak, even in public, in order to enlighten so many minds and to defend the Church from the attacks which in these times it is not unusual to hear on every side: in the market place, in offices, in factories, on the streets.

But, above all, take care of the spiritual formation. Have them put on Jesus Christ; nourish them with Him; make of His Divine Heart a model from which they may draw inspiration in their thoughts, their affections, their desires, their words and actions. Have them surrender their heart in Jesus and in the arms of His Heavenly Mother Mary.—Pope Pius XII, quoted in **Catholic Mind.**

Dominic Savio: Another Aloysius?

Angelo Franco, S.D.B.

The significance of a canonization

IT is a truism that saints are raised by God to meet a particular need or situation. Saints are signposts. They point to ideals; they recall them when they grow dim or are completely forgotten.

Each new saint, then, has his special message for us.

It has been a delightful surprise to see among the newly canonized saints, the name of a fifteen-year-old boy, Dominic Savio, the little saint "in trousers," as Pius X playfully called him. What is then the special message that Dominic Savio has for the youth of today?

The first impression which the casual reader has of the life of Savio written by Don Bosco is that Dominic's sanctity follows closely the Aloysian pattern. "How can such an austere sanctity," the reader will ask, "possibly appeal to our modern youth?" The answer is that you really cannot find two saints alike. "Star differs from star," says St. Paul, and saints are stars in the firmament of the Church. However, we cannot deny that there is a good deal of Aloysius in Dominic Savio. Don Bosco had great admiration and love for the young Jesuit saint. He was an enthusiastic promoter of his devotion as Pius XI, some years ago, remarked in a letter to the General of the Society of Jesus. The prayer book which Don Bosco composed for his boys bears on its front page the image of Aloysius, and several pages in the book are devoted to beautiful considerations on his life. How Don Bosco could succeed in getting the austere figure of Aloysius loved, not by just an elite group of boys, but by the ordinary working boys of Turin, is a feat which only the pedagogical genius of a saint could achieve.

Don Bosco first of all gathered as many of his boys as possible into a sodality bearing the name of Aloysius. To make the boys appreciate the privilege of being enrolled in the sodality, he invited distinguished members of the laity and even eminent prelates to honor the sodality by becoming honorary members. Then he saw to it that the feast of the Saint was observed with enthusiasm and splendor. The religious functions were followed by all kinds of attractions on the playground, which was gayly decorated for the feast. There were athletic contests, vocal and instrumental music, popular games, and Don Bosco himself was ready with his bag of tricks for a performance. After vespers the statue of Saint Aloysius was carried in solemn procession by the boys while with

lusty voices they sang hymns to the saint. Late in the evening there was a giant lottery with plenty of prizes, and as a grand finale, a display of fireworks. No wonder that for months ahead, the boys looked forward to the feast. It will cause surprise to learn that on at least one occasion the feast was honored by the presence of the famous Piedmontese statesman, Camillo Cavour, who, with his brother Benso, walked beside the statue of the saint, carrying hymnals and singing with the boys.

A Means To An End

But all this external splendor was only a means to an end. Don Bosco's whole idea was to get his boys to associate piety—and for that matter, Aloysian piety—with joy of the most expansive kind. It was in such a happy atmosphere that the boys listened with rapt attention to Don Bosco as he described, in familiar talks, the life and virtues of their young Aloysius. On each of the six Sundays preceding the feast of St. Aloysius, Don Bosco would dwell briefly on a particular aspect of the youth's saintly life —his obedience, his love of prayer, his abhorrence of sin, his charity, his love of penance, etc. Don Bosco would not ask the boys to copy the young saint, but with admirable discretion he would insist on an imitation that was compatible with their age and condition.

At the same time, by his vivid and appealing descriptions, Don Bosco helped his boys to realize that there is nothing like "innocence of life" which can bring happiness to a boy; that "purity of life" is the pearl of great price worth every sacrifice. He drove home the truths that a boy should give himself to God early, in the young years of his life; that the true heroes are the Christian heroes; that boys, too, with God's grace, can be heroes.

Once Don Bosco had impressed these ideals upon the minds of these boys—he was a master at this—he would conclude with the words of St. Philip Neri: "My dear boys, let me see you merry. Just avoid sin, love God, and then do what you like."

A few minutes later Don Bosco would lead his youthful audience of 300 youngsters in running the length and breadth of the playground, engaged in the wildest game.

Such was Don Bosco's way of presenting piety to his boys. He clothed it "with a garment of gladness"; not that he naturalized the saint whom he proposed to the boys as their model, nor that he watered down the ideals for which he stood. Indeed he insisted that without penance and mortification there cannot be a Christian character. But he asked his boys to make their penance consist in exact obedience, in fidelity to their daily duty no

matter how hard and uncongenial, in bearing the discomforts of life without complaints, in bearing insults patiently, etc. In short, he recommended what St. Therese would years later call her "Little Way."

Unaffected Piety

Again, as a disciple of St. Francis de Sales, Don Bosco wanted the piety of the boys to be natural, unaffected. With St. Francis he insisted that *alacrity* should be the essence of devotion. By *alacrity* he meant not only promptitude and cheerfulness in the fulfillment of one's duties but also active zeal for souls. He encouraged and supernaturalized what modern pedagogy calls *activism* in the school and on the playground. The piety of a boy, Don Bosco insisted, has little solidity unless it be apostolic. This, incidentally, is what the Popes have been telling us when recommending that even boys and girls should be trained early for their roles in Catholic action.

Such, then, is the sanctity which Dominic Savio typifies: Cheerfulness and zeal in God's service. Indeed, gaiety was such a marked feature of life at the Salesian Oratory that Dominic Savio could write to a friend, "Here we make sanctity consist in being joyful all the time and in faithfully accomplishing our duties."

With regard to the apostolic zeal of this boy, not yet fifteen, Don Bosco wrote charming pages. How remarkable was his ingenuity in always finding new opportunities for helping his companions by word and example to follow higher ideals. "Dominic," remarked Don Bosco with pride, "catches more fish with his little games than many preachers with their sermons."

Though these were the characteristic traits of Dominic Savio's sanctity, it still remains true that the core of it all was unmistakably Aloysian. The same love of prayer, the same burning devotion to the Holy Eucharist and to the Mother of God, the same intense grief for the Passion of Christ and the sins of the world, the same ardent desire to expiate these sins by severe penance, the same relentless mortification of his senses—even the excesses of penance, the "little follies" which Don Bosco would not approve, remind us of Aloysius.

This is, no doubt, the special message which Dominic's canonization has for modern youth. Is not our youth in need of being recalled to the ideals of Aloysius which are, after all, the undying ideals of our Christian tradition? Is not the cult of physical education, the passion for sport, the undisciplined love of pleasure stifling the spiritual aspirations in the souls of our boys?

Perhaps never before has there been such a pressing need of reminding our youth, in the words of Father James Keller,

that "in the structure of Christian character there is no more essential element than moral purity. Without this, the highest reason is clouded and the strongest intellectual faculties are liable to perversion."

Again, our teen-agers must be reminded that in this battle for the preservation of purity the only effective methods, apart from prayer, are still the old methods of mortification and flight, as the Pope recently warned us in his last encyclical. Youth needs to be reminded of the old truths that he who loves danger will easily fall; that in matters of purity, little things are very important; that this virtue is so delicate, the slightest breath may tarnish it.

Several years after his death Dominic appeared in vision to Don Bosco and had a long conversation with him. Dominic was heading a procession of youths who had died at the Salesian Oratory. He and these youths were radiant and singing a joyous song. Each of them wore a shining white tunic fastened with a crimson girdle.

Don Bosco asked Dominic what the crimson girdle meant. "It represents," Dominic replied, "the sacrifices which we have made in order to preserve virginal purity unstained."

In the liturgical collect for the Mass of St. Dominic Savio the Church makes a reference to the "crimson girdle":

"O God, Who has given us in Blessed Dominic a marvelous pattern of piety and purity, grant us in Thy mercy that bearing about in our body the dying of Christ, we may serve Thee with a pure heart."

Emperor's Guide

When Haile Selassie visited Oxford he spent a long time in the Bodleian library, examing Ethiopian manuscripts.

His guide was Fr. Gervase Mathew, O.P., who talked to the Emperor in his own tongue.

Fr. Mathew is one of three members of his family who have personal ties with Ethiopia.

His brother, Archbishop Mathew, was Apostolic Visitor to Ethiopia in 1945.

As an archaeologist, Fr. Mathew visited Abyssinia that year in the course of his researches.

Their cousin, Sir Charles Mathew, Q.C., was judicial advisor to the Emperor before his appointment as Attorney General in Tanganyika.

They are descended from the Tipperary family of which Father Mathew, the Temperance Crusader, was a member.—

—The Universe.

The Older And The Younger Clergy

Stephen J. Roche *A comparison in outlooks*

A FRENCH proverb says: "Si la jeunesse savait, si la viellesse pouvait"—the eternal conflict everywhere between the outlook, the aspirations, the enthusiasm of youth, and the caution, fear of risk, and the lack of enthusiasm of old age. Parents nowadays complain of no longer understanding their children and old priests equally complain of the lack of understanding between themselves and the younger brethren. They forget that this abyss has always existed and has merely been deepened as the result of two world wars with all their nefast consequences. Quite recently two Spanish reviews, the "Incunable" and "Espana Catolica," actually set up a sort of court of enquiry on this particular subject and chose four priests of repute and wide experience in the various forms of sacerdotal ministry to give their views. The first, an aged priest, a canon, professor of a seminary, who in his time was engaged in every form of parochial activity; the second, also a seminary professor in middle age, who had passed through his hands hundreds of future priests; the third a young priest, professor of languages; the fourth, whose age is not given but now in a seminary, had been engaged in the most varied forms of the ministry.

All agreed that there is a certain lack of understanding between the younger and the older clergy, not in respect to the essentials of the priesthood, but in many important points, and on these points they differed.

The old canon's views are somewhat pessimistic. Here they are in resume: "We were (in our youth) much more respectful. Personally I never dreamed of contradicting a priest older than myself. Today the first comer regards himself as a Cardinal and acts accordingly. Sometimes they do not even salute you. They forget that the old priests have given their lives for souls, and many even have shed their blood in the civil war. The young certainly work hard but devote too much time and labor to accessories—study circles, outings with the young of both sexes, boy scouts, girl guides, etc.—but precious little time to the confessional. Their preaching is superficial, as is also the source from which they draw, nothing from St. Thomas and less still from the Fathers."

The second classes the differences between the old and the young under three headings:

1. Notion of Authority.
2. The Dignity and Apostolic Sense.

3. The Apostolate itself.

With the old, one considers that a man receives his dignity from his office, while with the young it is the office alone which merits consideration, not the person. The view of the old priest is "medieval and feudal" while that of the young is, we might say, more "democratic." As a result, the old demand more respect. They are more punctilious. The young are less rigid, they consent to humble themselves, they do not claim to be immutable.

As regards the apostolate, the old remain within the narrow confines of the presbytery, catechism, sacristy and confessional, while the young are out for "conquest" and for this they employ more "dynamic" methods—parochial visiting, conferences outside the church, outings and study circles for the young—in other words, Catholic Action.

A Contrast In Piety

Regarding "Piety" the old are attached to fixed practices of piety but with a lesser spiritual formation than the young. The piety of the old was less intelligent but more spontaneous, more humble and more simple.

The question of the spirit of self-sacrifice found the older clergy less exacting than the younger where creature comforts and the general amenities of life were concerned.

On the subject of "Obedience" the second considers it as the great problem of today. The younger clergy protest and murmur more than their predecessors, due perhaps to a great "democratizing" of society and a more vast intellectual vitality. It is not exactly rebellion—that would be going too far, but today authority is tolerated less by the younger clergy. It irritates them, they criticize it more and will not admit what was once known as "blind obedience."

As regards formation at the seminary, our witness declares —"In my time it was more profound, more metaphysical, more speculative. Today one studies more subjects but less profoundly. It is clear that the world today is more superficial and a greater adaptation exacts a more extended culture, which does not allow for the same research. The older clergy had more precise ideas, were more solid and sure. Nowadays ideas tend to change and there is less certitude."

In their preaching the younger clergy are less impregnated with the supernatural and theological depth. They are more interested in "captivating" their audience than in "converting" it.

The third witness—the professor of languages—certainly does not mince matters and seems somewhat too outright in his judgments. According to him the clergy of other days

were conspicuous for their encyclopedic ignorance, a superb unconsciousness of it, and an inflated and intolerable idea of their mission . . . By encyclopedic ignorance he means in the cultural and literary sense. The older clergy had very little knowledge of the classics, and none whatever of modern literature. They had no idea of the modern philosophic movement and of the scholastics. In theology they knew dogma fairly well, but their knowledge of history and exegesis was zero. He summed up: It is impossible to talk with them for the simple reason . . . they have no conversation.

The fourth witness is the most interesting because his views are expressed in the form of a dialogue, and is more detailed and precise.

A Percentile Comparison

"One speaks of the bourgeois character of the older clergy, of their reserve, of their keeping within the letter of the law. Certainly there are two categories among the older priests, those who do merely the necessary ordered by authority, and those who take risks and are willing to pay the price of their audacity. What is the percentage, in your opinion, of both categories?—97% for the former and 3% for the latter.

Now as regards the younger clergy: if you accept their own evaluation, 100% count no effort too great, no sacrifice too big, but in reality 97% seek their own comfort.

And from the intellectual point of view, as regards the old, what is their theological equipment?

Not as much as they claim. They have studied seriously only "Moral" and especially "Casuistry." They know Canon Law, not scientifically, but very well. They have also some psychological knowledge drawn from their experience:
—Of Philosophy?
—Not the least idea.
—Elevated conversation?
—It does not interest them.
—Their reading?
—Their Breviary.
—Nothing more?
—Nothing more except perhaps St. Francis of Sales and probably a Catholic monthly or weekly clerical review.

And the young clergy. Theology? The text books and the professors have greatly improved. The theological level has mounted due in part also to the universities.

And Canon Law?

Yes, it is studied. It helps a young priest to get fixed.

Moral theology?

It has made fairly good progress, but one studies less profoundly the principles, and concentrates more on the necessities of actual life.

Philosophy? Fairly good progress. Much remains to be done but in many seminaries nowadays there are excellent professors on the subject.

Do the young read more than the old? They are of all sorts. Some read no more than their Breviary, others read very much but without any order. Hardly 50% of those who read do so with any fixed program.

And piety? With the younger clergy it is more profound and more human than with the older, warmer, more intelligent, more agreeable if not more dogmatic.

How far these views represent reality in Spain and *mutatis mutandis* reality in all the Spanish republics of South America is another question. However, this question is a serious, besides being a very interesting one, and now that THE PRIEST is no longer merely an American clerical review, but has become by its enormous circulation somewhat approaching an international Anglo-Saxon one, with contributions and subscribers from Eire, the United Kingdom, and the Commonwealth, it might very well throw open its columns to ascertain the views of the English speaking clergy. I would humbly suggest to the Reverend Editors to get together a small committee of priests both old and young in **each country,** men of standing, of repute both for learning and piety and especially experience.

It is merely a fancy of mine, one of the many by which I while away the days of illness, and envy those priests both old and young in every clime, who are up in the firing line, while I have but to sit and meditate on all and nothing sub specie aeternitatis.

(Father Roche died of cancer shortly after writing this article.—Editors.)

Not Hellbent

In 1914 when World War I broke upon Europe a distinguished and saintly Irishman, Abbot Marmion, was Superior of the Abbey of Maredsous on the eastern frontier of Belgium. With the German occupation of Belgium came the difficulty of feeding the large Community, and the Abbot had to take upon himself the difficult task of escaping from Belgium and finding a refuge in another country for at least some of his subjects.

He finally succeeded in getting across the frontier into Holland, and thence to England. He arrived at Folkestone without a passport, and there was every prospect of his being refused admission to the country. Why hadn't he a passport? "I am Irish," he answered, "and the Irish never need any passport except to go to Hell. And it isn't there I want to go!" They laughed and let the priest land.—**Redemptorist Record.**

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

SOME pastors always re-baptize converts conditionally; they say there is always doubt about the intention of the non-Catholic minister. Are they justified in doing this or should they make some investigations first?

Unless the priest who receives a convert into the Church knows personally the minister who previously baptized the convert, it seems better to baptize conditionally after explaining what a conditional baptism is.

An exception appears to exist for converts from Orthodoxy. If you have the certificate of their previous baptism, there seems to be no need of a conditional baptism.

To binate on a weekday, is it necessary that a large number of people would miss Mass otherwise, or is a priest entitled to say the regular scheduled Mass even though only a small number be present, and then binate because of a funeral or wedding?

We presume your bishop has an indult to allow bination on weekdays if a funeral or Nuptial Mass should also occur. If so, I would say you could offer the regularly scheduled morning Mass regardless of the number of parishioners who attend. It would seem inconsistent to wait to see how many come, and then dismiss the few faithful who came to Mass.

"The Holy Sacrifice of the Mass will be offered for the repose of the soul of . . . with the sympathy of . . ." This is the form of the so-called Mass Cards in our local mortuary and is used by friends, Catholic and non-Catholic alike, in lieu of floral offerings. The offering enclosed may be more or less than the customary stipend for Mass. The survivors wish to have the Masses offered in their parish church where it is usual to have a daily High Mass. The cards are then so grouped as to produce the usual High Mass stipend. Is this procedure lawful?

There seems no justification for such a procedure. The will of the donors can be fulfilled only by a Mass for each offering.

In a prior issue, you answered a question about the many Indulgences for reading the Breviary coram SSmo. Is there any Indulgence for the private recitation in one's room?

Apparently no special Indulgences exist for the private recitation of the Breviary. The *Enchiridion Indulgentiarum* of 1952 (n. 736) lists the previously mentioned Indulgences

for the recitation of the Breviary — whether divided into parts at various times of the day or whether just one "hour" is read — before the Blessed Sacrament exposed or in the tabernacle, but no reference is found in this collection of Indulgences to the private recitation of the Breviary, and so we may conclude that no Indulgences exist.

However, it is important to add that many prayers found in the breviary have their own special Indulgences. To give a few examples: "Magnificat"—3 years; "Ave Maris Stella"—3 years; "Alma Redemptoris" — 5 years; "Ave Regina" — 5 years; "Aperi, Domine" —3 years; "Sacrosanctae"—3 years. Thus it is good to make a specific intention to gain as many Indulgences as exist for the various prayers we say while reciting the breviary. No doubt you made a generic intention years ago to gain all possible Indulgences for the various prayers and works that you do, but it may be well, to repeat, to renew a specific intention to gain the Indulgence for the prayers we recite in the Breviary.

What are "the beads of the Seven Sorrows"? Are they approved for general use?

This particular rosary is indeed approved by the Church for the general use of the people.

This arrangement of the beads originated in the Order of the Servants of Mary, who in a special way promote veneration to the Blessed Virgin Mary under her title of the Sorrowful Virgin. The rosary is arranged to emphasize the seven sorrows—one Pater, seven parts each with seven beads, then Ave three more times; other prayers can be added before or after these prayers, but the additional prayers are not necessary to obtain the Indulgences. Cf. Seraphinus de Angelis, *De Indulgentiis,* pp. 196-198.

This rosary has been richly indulgenced since the decree of Pope Benedict XIII. A person reciting this rosary can gain a Plenary Indulgence under the usual conditions A) once a month as long as this rosary is recited at least on the weekdays; B) on both feasts of the Seven Sorrows; C) every Friday if the rosary is said for the dead; D) every Thursday if the rosary is recited devoutly before the Blessed Sacrament either in the tabernacle or publicly exposed for adoration. A Partial Indulgence of 100 days is granted for each Pater and each Ave; an Indulgence of 7 years is granted for each recitation of the entire rosary.

It is however essential that 1) the rosary be blessed by the Superior of the Order of the Servants of Mary or any priest of the same Order deputed by the Superior or by a priest who received the faculty from the

Sacred Penitentiary; 2) the rosary be held in the hand (or at least kept on a person who can't hold it) while recited or said in common with one having it; 3) there should be meditation on the principal Sorrows of Our Blessed Mother (but this is not absolutely necessary); 4) the private recitation can be divided into parts during the day; 5) this rosary must be blessed with its own special formula. Cf. the reply of Feb. 29, 1864, from the Sacred Congregation for Indulgences to certain Vicars General in France—*Acta Sanctae Sedis,* I, 554-557.

The *Acta Apostolicae Sedis,* XLVI (1954), 73, contains the latest decree about this rosary granting an additional generous Indulgence; by a decree of the Sacred Penitentiary approved by Pope Pius XII and issued January 15, 1954, the faithful, under the usual conditions of confession and communion, can also gain a Plenary Indulgence once every day if they devoutly recite this rosary before the Blessed Sacrament either publicly exposed or reserved in the tabernacle.

Cf. also the excellent article of Fr. Patrick Shaughnessy, O. S.B., entitled "Rosaries" in THE PRIEST for October 1953.

If a priest gets a sick call to a Catholic man involved in an invalid marriage not capable of validation because of a previous marriage bond, is it not true that the priest must make the man promise to leave the woman before he can give absolution? I was recently talking to another priest who said that in the case mentioned, the priest does not have to demand that the man separate from the woman, but only has to exact a promise to live as brother and sister with the woman in the same house.

The latter view appears more satisfactory. Our primary concern is with the state of his soul and a secondary concern is with the state of his marriage. If then he can satisfy our primary concern by a sincere promise to end the present physical cohabitation in the usual sense of the word, he could receive the Sacraments, despite the impossibility of satisfying our secondary concern.

We might make the remark that this case is a very common one today due to the high percentage of such cases in every parish. Some dioceses require an official decision of the bishop in each case; other dioceses leave the decision to the confessor.

For two excellent articles on the brother-sister possibility, cf. Bishop Krol's "Permission to parties invalidly married to live as brother and sister" in *The Jurist,* XI (1951), 7-32 and Fr. Godley's "Brother-Sister arrangement in invalid marriages" in the same magazine for July, pp. 253-724.

Of course, if the case of the

invalid marriage is publicly known, the parties must let it be known discreetly under what arrangements the man is receiving the Sacraments. If the case is known to a whole town, the man might arrange to receive the Sacraments in the next town if necessary to avoid any scandal.

Some of our people are puzzled when to kneel and when to rise during High Mass. I have looked up several books on Liturgy, but was unable to find anything printed on the matter. Would you be so kind as to give us the correct procedure.

Father Lasance, in the introduction to his Missal, published by Benziger's in 1952, notes that the rubrics do not mention the laity but that we may apply to them the rules for the clergy *in choro,* and he proceeds to list the various actions of standing and sitting throughout the Mass. We must add we don't agree with everything he suggests. It seems best to have a minimum of standing, rising, etc., on the part of the laity. Perhaps you could train some altar-boys as "bench-warmers" to sit inside the rail to let their kneelings, risings, etc., be the signals for the people.

The Men Who Lose All

"Nowadays few lay converts lose anything by becoming Catholics, but convert parsons lose everything, home, income, friends; Catholics are bound to help them by the law of Charity," said Fr. Edward Quinn of Leeds, on Sunday at Hoyland, Barnsley.

"They are worse than unemployed. They cannot even claim the dole.

"The Converts' Aid Society finds them a home, maintenance and work—the latter is always difficult.

"They have no secular experience, they are unfitted for manual work and middle-age is an awkward time to change one's profession. Teaching posts usually need certificates.

"Today an increasing number of convert parsons are married, which makes their position harder still."—**The Universe.**

According to the U. S. Treasury Department text-book on thrift: "One hundred average men start their productive life at the age of 25. At 65, one is wealthy; 4 are well-to-do; 54 are not self-supporting; 36 have died. At 73, 33 of the 100 are still living and of these, 3 are entirely self-supporting." —**Fr. Lahey in Ave Maria.**

Book Reviews

An Outline History Of The Church By Centuries (From St. Peter To Pius XII)

Ninth revised edition

St. Louis and London, B. Herder Book Co., 1954, $9.00

IF any prospective readers were repelled by the phrase "by centuries" in the title of this work, the appearance of the ninth edition must convince them that they are the victims of unfounded prejudice. Not a little of the practical value of this one-volume outline of Church History is to be found precisely in the author's "consciously arbitrary" division of the story into chapters and sections according to time and space. At its first appearance it was hailed enthusiastically by such professional historians as Bishop Peterson, Doctor Guilday of Catholic University, and Father Zema of Fordham, and it has been in constant use in seminaries and colleges. In this the latest (ninth) edition, the story of the Church is brought up to the year 1954. The entirely rewritten twentieth chapter gives an especially useful account of the present world conflict which finds Soviet Communism opposing Catholicism as a rival claimant for the allegiance of mankind. — E. H. Peters, C.S.P., Chicago.

Holiness Is For Everyone

By Rev. Martial Lekeup, O.F.M.

Trans. by Rev. Paul Joseph Oligny, O.F.M.

The Newman Press, Westminster, Md. 150 pp., $2.50

BOTH religious and laymen will find this book on the spiritual life stimulating. It lives up to its claim of demonstrating that sanctity is not the special preserve of the select few who have bound themselves by vows, but in reach of all who have good will.

The author stresses simplicity and sanctity. The road to holiness remains as always the way of the cross.

The book is chatty, even witty, in style and quite free from the technical terminology found in many treatises on the spiritual life. But make no mistake, it is full of the red meat of sound doctrine on what it takes to make a saint. It is warmly recommended for careful reading by all who are not satisfied with being just good enough, but who want to achieve some degree of perfection in loving God and neighbor.

The reviewer has put this work high on the list of recommended reading for those taking the course on the spiritual life offered by the Institute of Adult Education of the Diocese of Pittsburgh. — Carl P. Hensler, Pittsburgh.

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Lend Me Your Hands

by Bernard F. Meyer, M.M.

Fides Publishers, Chicago,
1955, 235 pp., $3.50

SOMEONE has said that during his lifetime in the ministry the average priest in the United States comes into contact with about 5,000 souls. If this be true — give or take a few thousand — it becomes abundantly clear that priests alone will never win this country to Christ. The laity must be enlisted into the apostolate, trained, and guided in ther efforts.

Such is the conviction with which Father Meyer has written his present book. He makes his case in the initial chapters, and then, calling upon his own rich experience and the experience of others, he proceeds to show how laymen can win and are winning converts throughout the world.

He is wise in immediately exposing the success of the methods he later details, for many people have already made up their minds that the layman cannot be, or at least ought not to be, saddled with genuine missionary responsibility. What Father Meyer has to say about actual experiments ought to do much to destroy such convictions.

His exposition of the techniques of a varied assortment of methods in the lay apostolate should prove interesting to most priests, since it is hardly possible for one man to have come into contact with them all.

Here is a book full of urgent ideas for all who want to spread the fire of the Faith across the earth — a book of which Archbishop Cushing wrote: "It needs only to be read; its inherent logic and relation to the problems of our day will do the rest." — Raymond Gribbin, Baltimore.

Invalidating Laws

by Edward Roelker, S.T.D., J.C.D.

St. Anthony Guild Press, Paterson, N. J.
pp. ix, 197, $3.00

MSGR. ROELKER has combined a few articles, written in 1943, with some additional analyses to compose a very even, calm, intellectual book on the invalidating laws in the Latin Code of Canon Law. It is an example of modest, painstaking scholarship at work. It is a philosophical treatise and can't be read too quickly, but it should be of interest to all who concern themselves with questions of jurisprudence in the science of Canon Law.

The author insists on the necessity of keeping separate "the developing jurisprudence of canon law and the continual thread of the influence of Roman law on canon law." He reveals his familiarity with Theodosius II and Justinian equalled only by his familiarity with a long list of canon law authors down through the centuries.

We may take the brash liberty of writing that our revered professor has made his book a bit too long. It could have been 25-30 pages less, we think, without destroying the intrinsic value of his scholarship. As he himself writes: "The discussion of various opinions has been long and perhaps te-

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dious." As the book progresses, the reader sees sentences he is fairly sure he has read in previous pages. This is our impression—we hope not an unjust one.

The author must have spent months preparing Chapter VII alone—this chapter in the main is a Concordance of terms used in various canons to indicate the invalidity of the contrary action. Such a Concordance has its own value, but this reviewer has a personal whim about books on topics of Canon Law; he wishes that the authors, in addition to the indices which they labor to prepare, would add a separate index of canons to which they refer. Later, one might have occasion to consider a particular problem in Canon Law, and it would make his work a bit easier to be able to go through many Canon Law books quickly by glancing at a special index of canons to determine if a particular canon is treated in a specific book—thus we might have hoped that such an index would be in this book.—J. F. Marbach, New York.

The Meaning Of Life And Marriage

by

Baron Frederick von Gagern, M.D.

Translated from the German by Meyrick Booth, Ph.D. (Jena)

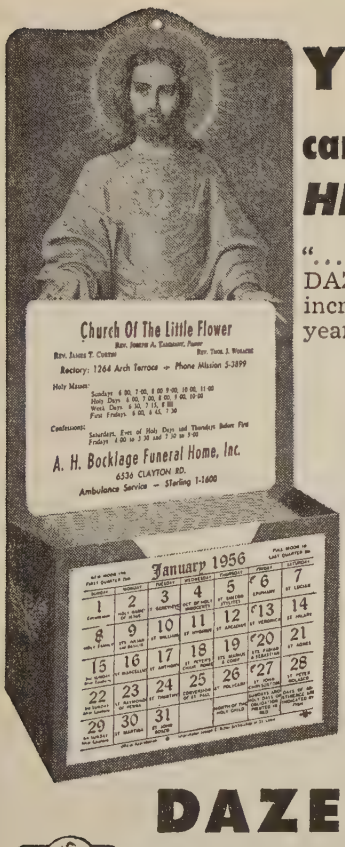
The Newman Press, Westminster, Md., 1954

THIS book is a combination of two separate studies, one on "Difficulties in Life" and the other on "Difficulties in Married Life." Essentially they remain separate studies and are joined together only by their physical presence in the same book. Contextually they do not belong in the same volume.

It is worthy of note that the author links some neuroses with sin, not stating a causal relationship, however. "There are many cases in which a neurosis can be looked upon as the voice of God urging us to take stock and turn over a new leaf." (p. 15) One might say that the emphasis of the author is on the subconscious rather than the unconscious. "It must never be forgotten that it is precisely here, in the depths of the non-rational self, that God has planted the seeds of our growth towards perfection." (p. 44) In fact, it appars that Dr. von Gagern makes the instinctual urges and their focusing in love the supreme factor in man's psychic development and adjustment. "The intellect must be developed and it may serve and protect the heart, but it must not pretend to leadership." (p. 150) One wonders if instinct and emotion are to assume first place in man's hierarchy of powers.

The present understanding of neuroses makes it very unlikely that heredity has any influence in a specific way. The author in his comment to the contrary fails to point out the stronger influence of environment in such cases. (p. 100) Dr. von Gagern's vehement defense of the psychological importance of the birth trauma makes one wonder how Freudian he might be.

One also wonders about what the author meant by this statement: "But it should be made clear that only some psychic disorders find an outlet in physical trouble and thus fall within the scope of the medical practitioner." (p. 78) Does he mean that those with only men-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tal troubles do not come within the scope of the medical doctor?

Dr. von Gagern evidently lacks the philosophical background to assume the task of writing on the meaning of life and marriage. His book is far from outstanding.— Robert P. Odenwald, M.D., F.A.P.A., Washington.

This Way To God

by Reverend Giovanni Rossi

Villa Walsh Press, Morristown, New Jersey, 1954. 287 pages. $2.50.

A small, pocket-sized book, this, which reminds the reader by its contents of *The Soul of the Apostolate* and the *Imitation of Christ. This Way to God* is intended for the apostolic-minded who in seeking to restore all things in Christ knows that his work can be accomplished only if he himself is in close contact with Christ. Father James Keller in the Foreword says that the author has succeeded in keeping a proper balance between the active and the contemplative problem — namely, to bear Christ to others and to possess Christ within.

The three main divisions take their titles from the words of the Canon of the Mass: "In Christ," "Through Christ," and "With Christ." Chapters grouped under each of these headings deal with the need for the apostle, and with his zeal and spirit. Each sentence contains a wealth of thought well worth pondering. The chapter entitled "Imitation of Christ" is suited to accomplish its purpose in one who prayerfully meditates upon its contents. It contains an unusual and telling presentation of the beatitudes as follows:

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To the pure: the vision of God.

To the persecuted: eternal triumph.

A spur of encouragement for the disheartened apostle is found in the words: "Every valorous attempt is always, if nothing more, a source of merit for the one who makes it, a renewed plea to the wayward, an encouragement to the weak."

This book is excellent to recommend to the lay apostle whose inner life needs to be deepened by closer contact with Christ, and whose zeal requires the direction of Christ Who is the Way.

The author, Reverend Giovanni Rossi, is the editor of two widely read Italian periodicals, *Il Regno* and *La Rocca*. He is the founder

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Currente Calamo

Continued from page 694

name of the show, the date, and the station or theater. " Here is why this program pleased me —" then a few inches of space followed by blanks for the name and address of the sender.

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Faith At The Fair

IT'S good to hear of the increasing number of Catholic information booths opening at state and county fairs under the sponsorship of the Legion of Mary, the Sodality, the Knights of Columbus, etc. The attendants invite questions and distribute free pamphlets.

One publisher gave us a peek at his files and we noticed that the Springfield CCD had ordered 9,000 pamphlets for the Illinois State Fair; Catholic Charities of Cincinnati had in a big order for the Montgomery County Fair; the Pueblo Legion of Mary was taking care of the Colorado State Fair; the Marian Legion of Wisconsin were planning displays at Eau Claire and La Crosse.

Somehow, we are reminded of the early Christians, who used to carry their message right into the heart of the local agora or forum.

Correspondence

Corrects Father Roche On Belgium

IT is always with great interest that I have followed the efforts of your review. I appreciate it very much. This is the reason why I would like to make a few comments about the article of Father Roche.

It is not my intention to speak about countries other than Belgium, but about this country I find some oversimplifications, easily understandable, that I would like to complete.

Correspondence

The diocesan clergy do not come principally from the peasantry. Less than 25% are peasant in origin. Most of the priests come from the middle class, especially from the little towns.

Contrary to Father Roche's opinion, house-to-house visits are the basis of our parish apostolate. It is true that not all parish priests keep up this work, but most of them do, and the Bishops have made this apostolate a grave obligation for the pastors.

What Father Roche says about the seminaries is largely true, but this is not a specifically Belgian problem. During the vacations many activities are organized to put the seminarians in contact with the apostolate and the people. However, I must confess that it is left to their personal initiative, even if encouraged by the authorities.

Very sincerely in Jesus Christ,
Fr. Houtart, Secy.
Archdiocese of Malines

'John Carroll of Baltimore'

IN the very appreciative reveiw of Mrs. (not Miss) Melville's excellent biography, *John Carroll of Baltimore*, published in your July issue, Father John Sinnot Martin raises the question of the author's differing with Shea and Guilday on the point of the French "intrigue" to capture the American hierarchy in the 1780s. He says: "But a reading of Guilday makes it difficult to dismiss the French influence so easily. The truth probably is somewhere in the middle." (p. 577)

In this case the truth is not anywhere near the middle but al-

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together on Mrs. Melville's side. The thesis of John Gilmary Shea to the effect that France attempted to control the appointment of the first American bishop — a thesis that the late Monsignor Guilday fully espoused in his two-volume life of Carroll published in 1922 — was thoroughly demolished by Jules A. Baisnee, S.S. in his volume, *France and the Establishment of the American Hierarchy. The Myth of French Interference, 1782-1784* (Baltimore, 1934).

Sincerely yours,
(Rt. Rev.) John Tracy Ellis, Ph.D.
Professor of Church History

The Catholic University
Washington, D.C.

On Reforming The Breviary

HATS off to Monsignor Newman of Lexington for his excellent article in THE PRIEST on "A Plea For More of the Vernacular."

Occasionally I have read the Psalms in Father Frey's English edition, and then realize what a wealth of fullness and richness of meaning I miss in the Latin.

I am not so much interested in a "shorter" Breviary, as I am in a more intelligible one. In this vast missionary country of ours where there are over seventy-five million souls not affiliated with any church, where our Church

Put over those instructions, Father!
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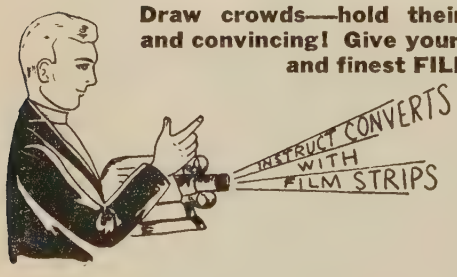

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leakage is so great, where there is more and more "paper work" and activities and organizations, I need more of a spiritual uplift during the day to keep me going in the right direction. I know the Breviary should do this. Unfortunately, I must confess, it doesn't, as some scholarly priests have also admitted. If it were in English, I believe, it would do this. Couldn't we try it?

Would it not be possible to obtain permission from the Holy See (through the correct procedure, of course) to have the *option* of reciting the Breviary in *English* once in three years? This would help us understand the Latin better, too. The Latin scholars, whom I envy, could continue to recite the Office in Latin all of the time. Would it be possible to obtain in some way the number of priests of the country who would be in favor of some arrangement of this kind? I'll settle for English once in three years!

Yours in Christ,
Matthew J. Fogarty

St. Peter's Church
Loudonville, Ohio

WITH great interest I have been following your lively discussions pro and con the vernacular in the liturgy of the Mass and the breviary. Now that the Holy Father has appointed a special commission "de generali liturgiae instauratione" as announced in the latest decree on the simplification of the rubrics, such questions have assumed a new timeliness.

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gestions I have heard on this matter has been made in a German periodical a few years back. It came to something like this. Keep the Latin in the breviary, but shorten it to about half an hour; drop the "scriptura occurrens" entirely and substitute it with a "daily meditative (intelligent) reading" of two or three chapters of Holy Scripture in any approved edition, Latin or vernacular, obliging *sub gravi,* just as the breviary.

How much this would enhance the knowledge and love for the Word of God of the average priest! We know very well that we should read the Scriptures more regularly, but without a strong binding precept, how many of us are doing it?

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If the Church should officially get behind the World Calendar movement, — as it has been repeatedly urged in your Correspondence column — let us hope that the issuance of the new reformed breviary will be synchronized with the adoption of the new calendar so not to make another change necessary after a few years.

Yours sincerely in Christ and Mary,

Virgil Pixner, M.H.M.
Chaplain, Leprosarium

Iloilo City
Philippines

Attention: Chancery Officials

ARCHBISHOPS and Bishops who have conducted the Crusade for Souls have prepared albums showing the organization and plan of operation used in their respective dioceses. With a view of helping other Ordinaries who might wish to conduct such a crusade, their Excellencies have included their Pastoral letters to pastors and to the faithful, chancery directives, literature gotten out for their canvassers, clippings from the diocesan newspaper and the summary of the results.

In every diocese the results were most gratifying and the number of fallenways unearthed and reclaimed was not less significant than the number of converts gained. Besides these immediate fruits, there was an awakening of our laity to the great contribution which they can make to this holy apostolate of sharing the faith

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Better perhaps than many books these albums show how a diocese can be readily organized to conduct a Crusade for Souls without stirring a single word of controversy and with a maximum of fruitfulness.

The best evidence of the fruitfulness of the Crusade for Souls is that every diocese which conducted one immediately decided to make it an annual affair.

Ordinaries or chancery officials who wish to study any of these albums with a view to considering the possibility of conducting such a crusade may secure the loan of one or more of these albums by writing to the undersigned.

Faithfully in Christ,
John A. O'Brien

Notre Dame
Indiana

Clerical Garb

FOR the past five weeks here in Baltimore we have been having a heat wave unparalleled in the history of the local Weather Bureau. For 25 days there has been a steady report of 95° or over, with the thermometer on several occasions hitting 101°. The Baltimore heat, as anyone who has lived here knows, is usually a humid and sticky type which really takes the starch out of one both literally and figuratively.

Any priest who has worked in this heat, dressed in a Roman collar and black rabbi, must really exercise a great deal of will-power to keep them on. At the end of the day his strength is sapped, and the hot and debilitating nights offer little prospect for rest unless he is fortunate enough, as most of us are not, to have an air-conditioned bedroom. At the end of the summer he is usually left dragging his heels and begins to breathe again sometime about the middle of the fall.

Now all this brings to mind the question as to the practicality of our modern clerical garb, especially the Roman collar, in this climate. I presume that the same is true in at least two-thirds of the country. From personal experience I know that the same is true in the Middle West and certainly in the South.

This is not to be interpreted as a plea to do away completely with present clerical style. As a matter of fact, in my opinion our present day clerical garb is neat and distinctive and I find no fault with it whatsoever during the normal months of the year.

However, it seems to me that a slight innovation could be permitted during the summer months, if some progressive Bishop had the foresight and the courage to permit it. A practical suggestion would be a white sport-type shirt with short sleeves and open collar. Two black crosses could be embroidered on the collar (as a concession to Monsignors, in their case the crosses could be purple). This would be neat and distinctive and certainly practical during these days. At the same time I am sure that our good lay people would recognize it and the priest would lose none of his dignity be-

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cause of it. I am sure that in the end it would be more economical and the laundry and dry cleaning bills would be less during the summer months. For travelers a white nylon shirt of this type would really solve their problem.

But where in all of the United States is there someone with the courage to introduce this?

Sacerdos

Another Old Priest

SINCE you were curious to know whether there are any other priests older in point of age or ordination than Father Kelty of Crafton, Pa., I am forwarding this information concerning the Rt. Rev. Monsignor Ferdinand A. Schreiber, P.A., a priest of the Diocese of Cleveland.

Monsignor Schreiber's birthdate and ordination date coincide — July 3. He was born in 1861 and ordained in 1886. He is pastor emeritus of St. Bernard's Church, Akron, and is living in retirement at St. Thomas Hospital in the same city.

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John A. Wittreich
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Congratulations and a long life to Msgr. Schreiber! Since we raised the subject in our May issue, Father Kelty has gone to heaven and we have learned that the dean of the American clergy, from the standpoint of priestly seniority, is Father Thomas Borgerding, O.S.B., of St. John's, Collegeville, who is 71 years ordained. — The Editors.

Am I A Cradle Robber?

THE issue raised by Father Gunning in your May number (Am I a Craddle Robber) concerning the place of minor seminaries in American priestly vocations reminded me of an article that appeared in the Nov. 15, 1942 issue of *Review for Religious* (I, 6) by Father Thomas Bowdern, S.J. The article was entitled "How Vocations Grow" and gave the results of a survey he made in 1930 among seminarians, young priests and religious scattered all over the United States in 650 seminaries, novitiates and motherhouses. Questionnaires to the number of 2,500 were filled out and returned by young priests-to-be.

The whole article deserves study but one point emerged which may throw some light on the question raised by Father Gunning. The survey showed that the first thought of vocation had come to 39% of these young men by the age of 10; to 77% by the age of 14. Three-fourths reported that the growth of these vocations was slow; four-fifths said they spent more than two years considering the call.

Is there some lesson for vocation guides in the information that of 2,500 boys who later actually took the big step, 1,000 had authentic, if more or less faint, stirrings at 10, and another thousand by 14?

Leo J. Cullum, S.J.

San Jose Seminary
Manila, Philippines

Of Restitution—and John Gunther

LIFE is never wanting in surprizes. A few of us Padres at this senior seminary for Africans were asked by the moral professor what we thought of the necessity of restitution in the case of a possessor in bad faith when the owner of the goods is unknown. We smartly recited the accepted principles: the goods to pious causes or to the poor. Whereupon the venerable moralist — a man of acumen, experience and scholarship — quoted for us chapters and verses from 'Loiano,' an author I believe I once saw mentioned in a footnote, to the effect that 'it ain't necessarily so.' I got my hands on the author mentioned and was no little surprised to hear what he had to say. Since the question of restitution can be difficult, I thought that THE PRIEST might care to present the matter to a competent member of the staff and have it thrashed out in the magazine for the benefit of others who were in ignorance like myself.

The author mentioned seems to me to offer more latitude in the matter of restitution, and while the textbooks on morals will not admit it is a 'sententia communis,' it is nonetheless a 'sententia' of a

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man who has been in print for twenty years and not been indicted — a 'sententia' which appears not to be more repetition of an antecedent author, but backed up by principles which he lists 'in extenso.' I am all for exposing to brother priests his opinions and the reasons for them.

According to Loiano

The gist of what Loiano has to offer is to be found in his work: 'Institutiones Theologiae Moralis,' published by Marietti. In the 1937 edition the matter I refer to is found in Volume III, pages 146 and following. Very briefly, he says this:

In cases where one culpably injures the right of another, either by damnification or by unjust acceptation of his goods — and the injured party is unknown and shall probably remain so — there is NO real proof that restitution must be made to pious causes or to the poor. In the case of culpable damnification, he maintains the probability of non-restitution, citing Vermeersch in support: 'Neque iure naturali . . . neque iure positivo, id probare potest.'

In the matter of unjust acceptation of another's good, he cites authors who agree that it is difficult to prove restitution to pious causes and the poor. He then goes through six opinions brought forth in support of restitution as mentioned, and to my mind, shows their inadequacy. The whole matter, then, is shot through with doubts and there are a few tested and accepted principles which can take over from here — scil. 'Lex dubia non obligat,' 'In dubio, melior est conditio possidentis,' — 'In dubio, favendum est reo.'

The practical applications he makes, based on these 'broad' principles, are very sound and seem to preserve the balance required between the individual's rights and the common good. Ojetti, who is quoted in favor of Loiano, parts with a phrase which is food for thought: 'One cannot be obliged to restitute with certainty unless the law be certain.' To demand restitution to pious causes or the poor seems, in connection with the two instances cited above, to be violating this principle. I would like to see the matter better presented and carefully discussed.

A Sidelight

Permit me to add a sidelight. We in Africa see the usual fly-by-night author who sits in bars, lodges in fancy villas of government officials and rich settlers, and then trots back to the States or some equally civilized area, to inform the homefolk. I got from home some old newspapers, and in "The American Weekly" of April 24th, 1955, there is a two-page spread on Africa by John Gunther, author of the forthcoming "Inside Africa."

I happen to live on Kilimanjaro, depicted and spoken about in the article, as do about 45 other American Padres. Aside from description of flowers, the climate, and a few observations on the economic life, the article is generally poor for accurate detail. 'Africans worship spirits lurking on its folds and ledges,' says he of the mountain. If he means two or three Africans, maybe even 200,

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he may be right. But it happens that 100,000 Catholics, a third of the hillside population, worship in Spirit in some 15 churches built upon the folds and ledges, and have long ago abandoned the primitive cult of their ancestors.

Another item: 'The Masai, by contrast (with the Chagga) *never* even go to school.' Which shows that Mr. Gunther *never* even went to a mission, Catholic or Lutheran. True, the Masai are only lately getting around to an interest in educating their kids, but Gunther's statement is most misleading. A couple of Masai have even gone so far as this Senior seminary, though one left us, to take up a teaching job in a school for other Masai.

The meringue on top of the pie comes with the implication that Tomas Marealle, Paramount Chief of the Chagga, with whom Gunther wined and dined, 'no more resembled a Masai plainsman than the President of Harvard resembles an Australian Bushman.' There is reason, Mr. Gunther; Marealle is no more a Masai plainsman than you are the President of Harvard. He is Chagga, and as you note, they are 'entirely different' from the Masai.

Evidences of this sort show the forthcoming book up for what it is: A series of jottings taken from some sources that are prejudiced, others unreliable, and a few accuracies thrown in for the fun of it. I doubt there is a government man or settler out here who is better informed about the colorful Masai than three of our Fathers who work among them.

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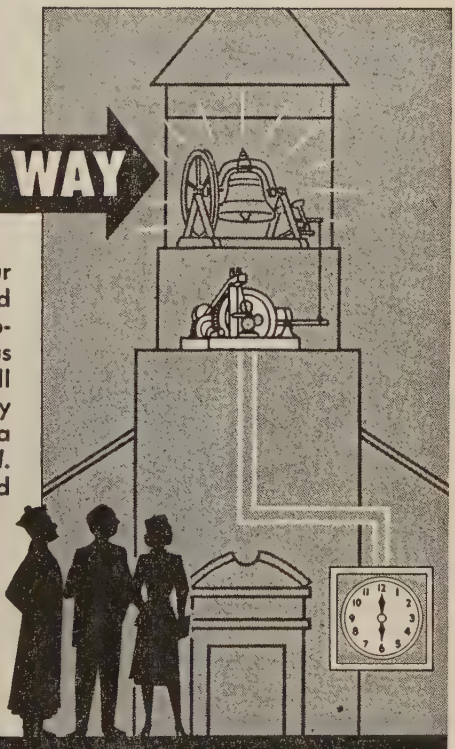

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Solution For Unmarried Women

IN the April, 1955 issue of THE PRIEST, an unnamed correspondent from Wisconsin proposed, under the caption of "The Unmarried Women," the need for an organization in which unmarried women in the age bracket above 25 may contribute their services in terms of time and talent for the furtherance of Christ's Kingdom, specifically in connection with their own parishes. Reference was made to an Association of the same nature as that of the Society of Saint Vincent de Paul in which there is no distinction between married and unmarried men.

The fact is that such a society has existed and flourished for over 300 years. The Association of the Ladies of Charity is the ideal solution to this problem. Chronologically this Association ranks first among the great charitable foundations of Saint Vincent de Paul which have withstood the test of time for more than three centuries. The Ladies of Charity developed from the need for organized charity in Saint Vincent's little parish of Chatillon in 1617, and under the direction of the Apostle of Charity spread through-

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out France. In subsequent centuries, even to the present day, the Superior General of the Congregation of the Mission, as the successor of Saint Vincent de Paul, has encouraged the Association. The Bishops of various Dioceses throughout the world have given wholehearted approval and the Sovereign Pontiffs have granted rich spiritual favors to the members. On March 11, 1934, at the Canonization of Saint Louise de Marillac, His Holiness, Pope Pius XI, proposed this co-laborer of Saint Vincent de Paul as the Model of the Ladies of Charity. In the following year, the Holy Father accorded the Association the exalted honor of a Cardinal Protector.

The purpose of the Association is to imitate Our Lord Jesus Christ as the Source and Model of all Charity in visiting the poor, especially the sick poor and in bringing them corporal and spiritual nourishment. The Association includes both visiting and honorary members. The former render direct service to the sick and poor of the parish and work hand in hand with the parish priest by visiting the homes and rendering the services needed. Honorary members, unable to give direct service to the poor and sick, contribute financially and do all in their power to advance the interests of the Association.

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4. For all the Ladies of Charity, active and honorary, on the following feasts: The Immaculate Conception; the Translation of the Relics of Saint Vincent de Paul, the second Sunday after Easter; Saint Vincent de Paul, July 19, on condition that they assist at Mass and at the meetings of the Association.

5. To all members, active and honorary, at the hour of death.

6. On one day of their annual retreat, provided they assist at Mass, hear a sermon and receive Holy Communion.

Several Partial Indulgences of Seven Years and Seven Quarantines may also be gained. There is a Plenary Indulgence at the hour of death for all the poor assisted by the Ladies of Charity.

Associations may be organized on the parochial, municipal or diocesan levels. Where a given parish may not be able to muster sufficient members, it is often well for several parishes to band together in a municipal Association.

The rules, practices and indulgences are fully treated in the Manual of the Ladies of Charity. Regulations for the erection of the Association, reception of members and specific data for conducting meetings and visits are likewise given therein in detail.

The Association of the Ladies of Charity functions most successfully in many dioceses of the United States, and in many instances it acts as a powerful handmaid to understaffed and hard-pressed Diocesan Catholic Charities. Married and unmarried women of various ranks and professions as zealous workers, find Christ in the poor and under the direction of their parish priests labor for their own sanctification and that of their neighbor. In the constant practice of spiritual and corporal works of mercy, members may reflect with confidence upon the promise of Saint Vincent de Paul, their Founder: "Those who have loved the poor during life,

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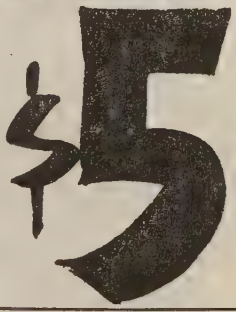

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Answers Father Coogan

AS a Newman Club chaplain, I feel impelled to write a few lines in answer to Father Coogan's article in the June issue of THE PRIEST.

The picture drawn in that article, of rampant secularism lying in wait for the unwary student, is certainly a horrifying one. I do not wish to deny that sometimes it is a true one. I experienced its impact myself as a freshman of 18 in a secular college. And I feel that its greatest danger is the least obvious one — the subtle pervading atmosphere of positivism.

But however bad these conditions are, the fact remains a very large number of Catholics will continue to attend secular colleges— many of them for quite valid reasons, such as location, financial necessity, and curriculum. Moreover, if all Catholics attempted to attend Catholic colleges we could not begin to handle them. Nor is there any possibility that the Catholic people of America could carry the financial burden of even an inexpensive Catholic-college program for all qualified students; already their purses are taxed with the heavy cost of secondary education, and the greater cost of equipment and personnel at the college level would be prohibitive.

So we have a fact to be dealt with — the existence of more than a quarter-million Catholics in secular colleges. This being so, let us see if there is not some brighter side to the picture. It is not necessary to observe that many Catholics are lost to the Church during this period of life; their presence in a secular college need not have a major role in this loss. Actually many of the students of these institutions emerge strengthened in their faith, and more apostolic than the average graduate of a Catholic college. The secularized environment is one in which the faith is sifted and evaluated, as it is in times of persecution. It cannot be merely taken for granted.

The Finest in Catholicity

It has been my experience that many of my students — both those who are active in Newman Club and those who merely approach me as individuals—represent the very finest in virile Catholicity, enriched with a charity and understanding that is not always found among those who are protected. Conversions and religious vocations flourish here as elsewhere, and in greater numbers than in any parish I have worked in. I believe Newman Club work should be looked on as we look on the foreign missions — a rich field of stimulating and fruitful endeavor. It is much like the work of any army chaplain, except that the minds of students are unusually open and active, susceptible to good influences and bad. We should not set the college apart as a special danger. It is just one manifestation of the neo-pagan culture in which we live, and must be dealt with and Chris-

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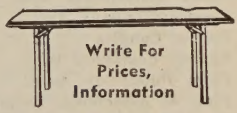

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tianized. The circumstances which make it seem perilous render it at the same time rich in opportunity.

It is my opinion that the most good will be accomplished not by decrying and dreading secular education, but by seeking a closer integration between our Catholic education institutions and these others with which we must live. A few secular universities have actually invited the Church to offer courses in religion or related subjects. But where this is not the case, a system of mutual accreditation might be worked out; or an attempt made to interest the students of secular colleges in taking extension courses in scholastic philosophy and church history offered by neighboring Catholic schools. Santa Clara University, a close neighbor to San Jose State, has been offering a night course in Thomistic philosophy for the past two years, which has been taken by several dozen students from San Jose State. The credit is accepted by the college toward their philosophy requirements, and the students are all very well pleased with the arrangement.

I hope these few remarks may serve to balance somewhat the gloomy picture drawn by Fr. Coogan, in common with many other Catholic educators; and that further constructive discussion of the matter may follow.

John S. Duryea
Chaplain of San Jose State and San Jose Junior College

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